

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 1,986.—VOL. XXXIX. [Registered as] SATURDAY, FEBRUARY 1, 1919. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW. W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, February 4th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, February 6th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.
Lecture on "Spiritual Symbolism in Architecture (Roman)."

FRIDAY, February 7th, at 3.50 p.m.—

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"Homes in Spirit Life."

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MEMBERS, One Guinea.

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At 6.30 p.m. ... MR. W. H. WIFFEN.

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MR. ROBERT KING.

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6.30 p.m. ... Mrs. Fairclough Smith ... "Spiritual and Mental Colours."

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February 14th ... "Senses: Eye and Ear."

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We beg to remind the Subscribers to "Light," and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1919, which are payable *in advance*, that they should forward remittances at once to Mr. F. W. South, 6, Queen Square, Southampton Row, London, W.C. 1. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Lectures at 155, Brompton Road, S.W., on "The Pilgrim's Progress" every Tuesday evening at 8 p.m., and on "Astrology and Mysticism" every Friday at 3.30 p.m. Admission free. For syllabus apply to secretary as above.

Orlowski.—Ernest Alexander, beloved of May and son of V. A. and M. E. Orlowski, passed to the higher life on January 27th, aged 29, at 171, New Cross-road, S.E. The interment will take place at Brockley Cemetery on Friday, the 31st, at 2 p.m. Service at Lausanne Hall, Peckham, at 1 p.m.

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By J. ARTHUR HILL.

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COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTES BY THE WAY.

In an interview with Signor Marconi, in the "Daily Chronicle" of the 20th ult., Mr. Harold Begbie tells how the great electrician spoke of the possibility of obtaining communication with intelligences on other planets, and Signor Marconi is reported as saying:—

As many of the planets are much older than ours, the beings who live there ought to have information for us of enormous value.

Mr. Begbie raised the language difficulty, but Marconi did not think it insurmountable:—

You see, one might get through some such message as two plus two equals four, and so go on repeating it until an answer came back signifying "Yes," which would be one word. Mathematics must be the same throughout the physical universe. By sticking to mathematics over a number of years one might come to speech. It is certainly possible.

After that, says Mr. Begbie, the inventor "told me that he had often received strange signals out of the ether, which seemed to come from some place outside the earth, and which might conceivably have proceeded from the stars." Speculative, but extremely suggestive and even fascinating, as intelligent speculations frequently are. We wonder, by the way, how much truth there is in the statement we have heard more than once that some wireless operators receive messages more or less fragmentary and incoherent which they cannot trace to the activities of other wireless instruments, just as certain photographers find on their plates cloudy images for which there is nothing in the physical surroundings to account.

There are those who are not enamoured of scientific methods. They prefer the mystical, the emotional, the intuitive ways of truth-seeking. For ourselves we prefer each in its place. So only can our "little lives" be "kept in equipoise." Science has a great work to do in this subject of ours, clearing out all the dark corners in which lurk the purveyors of hocus-pocus, the mystery, the "sorcery" and the "magic" which have a small core of reality and a great mass of pinchbeck adornments designed simply to delude the gullible. There are questions in the air to-day concerning "black magic," and we may appropriately quote some passages from "Magic, Sorcery and Witchcraft," in a little volume, "Practical Occultism," containing a series of addresses through the mediumship of Mr. J. J. Morse, who in October next will have completed fifty years of public work as a trance medium. In the course of the lecture, the Control referred to the exaggerations attached amongst the uninformed to the performances of sorcerers and magicians:—

Examine the matter closely and you will find that it all comes down to the laws of Nature and the powers of man,

coupled with man's insatiable desire to gain knowledge, and the contempt which learning and experience too frequently feel for ignorance and lack of progress. . . . There is in man a power to use all beneath him or upon a level with him to the extent of his ability, but the extent of his ability is the governing proposition: he cannot go beyond that.

No, indeed, and the most pompous pretensions, and the most high-faluting phrases of the mystery-monger cannot conceal the fact.

Mr. Morse's inspirers turn a jet of wholesome common sense on the pretensions of the sorcerer, as regards the "evoking" of spirits, the casting of spells, the "giving of life and the bestowing of health."

Do you believe such things? Do you believe that one individual made like yourselves, organised and constituted like yourselves, having powers that you possess, has been permitted by the Almighty Intelligence to exercise such powers while here in this world and arbitrarily to interfere with all the laws and purposes of Nature and of God? If so, you believe things that are supremely silly, altogether beneath contempt when viewed in the light of experience and the known laws and principles of the universe. The effect produced by the sorcerer, in three fourths of the cases, depends upon the fact of the victim's knowing that the power of the sorcerer is being exercised against him. If you take that simple element out of the proposition, the power of the sorcerer is reduced in the same proportion. When the power of the sorcerer effects a result without the victim knowing what is being directed against him, you can then put it down that a mesmeric or psychological power is being directed by the sorcerer towards the person. Take out these two elements, and sorcery becomes impossible. But of course you are far too intelligent to believe in such a thing as evoking his Satanic Majesty—you have discarded all such opinions: and if you once empty the Christian hells you might as well empty all hells beside, and just as well discard all the other devils; they are of the same general family.

That very much expresses our own attitude. We believe in the sovereignty of Divine Intelligence, in the name of which we may fearlessly flash our light into the murkiest corners, careless of the squirmings of the superstitions which infest them and which can live in comfort only when they are in the dark. That is not to say we do not recognise the necessity of darkness for early stages of growth and development and for certain subtle experiments. But for the darkness that shelters disease and decadence, sham and pretence, we need have no toleration.

"Can a spirit see the people in this world?" was a question put by a visitor the other day. It is one of the numerous elementary questions of a subject in which even the wisest of us are still in a rudimentary stage. The following from "Mors Janua Vitæ?" by Miss H. A. Dallas expresses our own point of view:—

When we think of our friends we apparently, by so doing, enable them to become more aware of us, and in some way, which we at present cannot explain, to see us more clearly. They see into our minds when our minds are occupied with thoughts of them and it seems likely that in this way they become cognisant of much of our condition and even of our physical environment, and probably they can thus still participate both in our interests and delights, and in some measure in our sorrows also.

WHAT in me is dark
Illumine, what is low raise and support,
That to the height of this great argument
I may assert Eternal Providence,
And justify the ways of God to men.

—MILTON.

THE REINCARNATION PROBLEM.

Mrs. S. F. Ross Smith writes:—

"Is it not as fruitless to discuss this deeply subtle mystical problem in a weekly newspaper open to all as it would be to play an oratorio to a mixed audience, most of whom happen to have no ear for music? Until people have at all events studied cosmic evolution and tried to follow out in all humility the path of the spirit (or monad) as it works its way down to matter, its opposite pole, through involution and then retraces its steps to its source by means of evolution, how can or dare they venture to express an opinion on so abstruse a doctrine?"

"The author of 'Spiritual Reconstruction' undoubtedly did mean that great souls out of the past are at present inhabiting modern bodies; in no other way could the race evolve to greater heights. Undoubtedly at long intervals in the history of our globe the great World Teacher (known in the West as the Christ and to all Eastern nations under their own appropriate names) overshadows some high initiate such as the Master Jesus, the Buddha, or Mahomet. But they had all lived hundreds of earth lives before they had fitted themselves to be the channels for such lofty work."

"It is to be regretted that this great spiritual truth has been debased by the psychics who have given to themselves and all their friends and relations high-sounding and important lives in the past. It is surely obvious that we have all been high and low, rich and poor, black, red, yellow and white during our long past, otherwise our development could only be partial and lop-sided, whereas we know that our goal is to become perfect like our Father in Heaven, whose children we all are, regardless of 'creed, caste, sex or colour.'"

"As every Theosophist is necessarily a Spiritualist, it stands to reason that Theosophy endorses all the teachings which concern spirit guidance. Both sides admit the existence of a vast hierarchy which stretches from God to His children, not one of whom is left without an unseen guiding spirit. But the overshadowing of a great initiate by the World Teacher is far beyond all that, and neither of these experiences has any connection whatever with reincarnation, the re-embodiment of a soul into physical plane life."

"When Spiritualists devote some of the time they now give up to séances to deep study and meditation, they will know that the astral plane has been so named because of the luminosity that characterises everything in that sphere of life (not death). Like the stars, the inhabitants of the astral plane and their entire surroundings glow with an inner light which 'never was on land or sea.'"

"Another vexed question appears to be the existence of an 'etheric body. This vehicle is the sentient bridge that connects the physical to the astral body and it has always been known and recognised in Celtic countries as the wraith. It disintegrates almost as quickly as the physical body and is at the back of all mediumistic phenomena. Mediums are born and not made precisely because their etheric doubles are capable of extruding from their physical bodies to a greater or lesser extent, whereas the densely built physical body of the non-mediumistic is incapable of separating itself from the etheric one until the astral cord uniting all three has snapped at the moment we call 'death.'"

"A teaching so fundamental and comprehensive, which has come down to us throughout the ages, cannot be an error since it alone co-ordinates science and religion, and thereby gives us a God of Justice and Love, Who eventually leads everything on this globe, whether animate or inanimate, along the same inviolable path of eternal law up to the very threshold of Divinity."

From the Rev. G. Vale Owen (Vicar of Orford, Warrington), we receive the following:—

"Reincarnation, as you say in your leader on that subject, may have an underlying truth. That is what we want to get at. Will the case of St. John the Baptist help us? Our Lord said to His disciples (Matt. xi. 14), 'If you are willing to receive (it), he is Elijah who is about to come.' On that saying John himself, perhaps, throws some light. To his hearers he explained that he was not Elijah, but (John i. 23), 'I am a voice of one who is crying aloud in the desert, Make straight, &c.' From our Lord's saying given above, it would appear that the one who was using John as 'a voice' was Elijah. This interpretation would seem to suggest not a case of reincarnation, but one of control. On the other hand it may be pointed out that Elijah did not appear in his own person to Jesus and the Three on the Mount of Transfiguration (Matt. xvii 1-13) until after the beheading of John. And yet, again, had Elijah become reincarnate as John, would he not now have appeared in the character of his last reincarnation? I am not sufficiently expert to answer this query. But it might be interesting to have the opinion of others who are more qualified than I."

Misa E. P. Prentice regards our attitude on the subject as "fair and temperate." She remarks:—

"Those I know who accept the doctrine of reincarnation attach great importance to personality. Now are we to

outgrow this egotism and work to get the self away which stands between us and Nature? It is an axiom that all self-consciousness is false as to the external fact. Perhaps our need to unlearn is greater than to learn. The wise man is wiser to-day than yesterday, not always because he has acquired, but sometimes because he has discarded."

"If man be a person only in time, then reincarnation would be an undesirable prodigality."

ANNIVERSARIES.

By H. A. DALLAS.

In an interesting sermon by the Rev. Dr. Homes Dudden referred to by the Rev. F. Fielding-Ould (p. 31) he speaks of anniversaries and suggests that those who pass on keep them with us; my own experience supports this view. I have repeatedly received through some psychic, who knew nothing about my family anniversaries, messages from individual members of my family, or concerning them, at or quite near to the dates which I specially associate with them, anniversaries of births or of passing over, or of some other event of importance in the life of the one who has gone up higher. If this had happened once or twice I might attribute it to chance, but I cannot do so when it has occurred so often."

I would suggest that it would be a comfort to those who are feeling the apparent absence of their sons and husbands and parents if they were to make much of these anniversaries, not keeping them as days of sorrow, but as trusting days in which they confidently meet the thoughts of those over there, and, concentrating the mind and affections upon them, greet them gladly. In the record of trance communications (through Mrs. Piper) published by Sir Oliver Lodge in Vol. XXIII. of "Proceedings" (p. 130) the communicator (Mr. Isaac Thompson) says to his wife, "I am looking after you, and when you think of me I am nearest you. You are a part of me always. I am a part of you always, a part of you always—nearest you, dear." In this message we have the clue, if we need it, to their interest in anniversaries. These time measures may not mean much to them independently of us, but if they feel themselves to be a part of us what is significant to us is significant to them, and I believe that they find pleasure in our remembrance of these anniversaries and that by such remembrance we and they may realise the unity of our lives and the reality of our intercommunion."

Remote in distant years of time,

When home is far away,
And all are dead and gone, who kept
With them each festal day,

They will, in dreams, live o'er again
Those loved, but vanished, hours,
And breathe the once more, as if still fresh,
The incense of their flowers.

The birthdays of a Christian home
Are festivals of love,
Which shed their glow on life below,
And train for life above.

Soft as the dews of Heaven, they fall
Upon the human heart,
Old memories waken, and recall
New life to every part.

Be this its holy use, to make
The birth-days of each year,
Tho' dear for all their human joys,
As helps to Heav'n more dear.

("Spiritual Songs," by Monsell.)

"As helps to Heaven": Heaven is the Home of Love; love is Heaven when it is at its divinest reach, and it is to help them and us "to Heaven," the Heaven-Home of Love, that we may keep our anniversaries with them."

DISTANT, YET NEAR.—"How strange life is! We are perplexed, but not dismayed.—Heaven overarches you and me and I have learnt to feel that separation cannot break the bond of love nor destroy the daily intercourse which has been ours so long. The miles by which we are divided do not matter, for we are close together in the spirit, you and I. Each day that passes I feel that we are conversing together, with our minds, for we know that each is thinking of the other. I feel you so near to me that when I open my eyes I expect almost to see you. I have never felt so strongly before this nearness of you, dear Mother, to me." (Christopher Tennant, writing home from France).—From "Christopher," by SIR OLIVER LODGE.

* That Christmas is one of these anniversaries of communion is indicated in another communication recorded in "Proceedings." (I cannot now find the passage and should be glad if any reader remembers it and can give me the reference.)

PSYCHIC SCIENCE IN THE PRESS.

Several newspapers have recently devoted space to the consideration of the evidences for psychic phenomena. Amongst them is the "Pall Mall Gazette," from which we have taken the following passages occurring in the letters from correspondents:—

ACROSS THE VOID.

"Now for my facts, all got in broad daylight or good gas-light, and all carefully guarded against any manipulation or fraud on the part of the medium."

"1. Direct writing inside sealed up slates, the writing being the facsimile handwriting and signatures of my friends who were dead."

"2. Clairvoyant descriptions in detail by absolute strangers accompanied with messages heard clairaudiently, giving full names and details, frequently most minute, which, unknown to me at the time, I verified afterwards."

"3. Materialisations of the full form of friends who walked about in good light and spoke to me, and were not only recognised by me but by other friends present at the same time."

"4. Photographs obtained through my own camera on plates which never left my possession, and which were developed and printed from by myself, the identity of the form appearing being distinct and perfect."

"It would take up too much space to go into detail of these tests, which have been repeated and confirmed by thousands of others in all parts of the world."

"As for spirit photography, I may say that a friend of mine in London has obtained photographs of his son within this past few weeks. This son was killed on the Western front, and the plates on which the photographs were taken never left the possession of my friend and a careful photographic friend he had with him. The features are clear and identical. Hundreds of these photographs are being obtained at the present time under the most guarded tests on plates purchased by the sitters."

"As for clairvoyant descriptions and personal messages, more than a thousand such were given on the public platform of the Marylebone Spiritualist Association in the past twelve months, and 90 per cent. were of a very convincing character, and this is repeated on hundreds of platforms throughout the kingdom every week."

This is from a letter signed "E. H.," and puts the case effectively.

Another correspondent, Mr. T. Stevens, of 1, Campden House Chambers, Kensington, writes eloquently of the power of thought as the "wonder-working autocrat of the Universe." Those who are familiar with the teachings given through the mediumship of Mrs. M. H. Wallis will recall the insistence on this power of thought.

Another excellent letter in the same journal is from the pen of Mr. Edward E. Miller, B.Sc., A.K.C., of 30, Annis-road, Victoria Park, E. Replying to Mr. A. White, a critic who had set out to demonstrate the absurdity of Spiritualism, Mr. Miller invites him to substitute another theory which will account for all the facts. If he and others doubt the facts, they should investigate for themselves:—

"Where scientists have conscientiously employed all their talent in practical attempts to get at the root of the phenomena included under the term 'Spiritualism,' the result has been complete conversion to the new science. Sir William Crookes, Dr. A. R. Wallace, M. Lombroso, Professor Flammarion, to mention a few scientists of world-wide fame, were first sceptics, but, after thorough investigation, became enthusiastic converts. The scientists referred to by Mr. White as being in opposition to Spiritualism are those who have never taken the trouble to thoroughly investigate for themselves the facts admitted by others. They consider it 'infra dig.' to have anything at all to do with the so-called 'supernatural,' culpably forgetting that they are not yet omniscient, and that all phenomena not yet encompassed within their understanding must seem supernatural."

"Mr. White complains that the 'thing is as preposterous as it sounds.' No doubt. One can imagine an octogenarian of the Victorian era saying the same of wireless telegraphy. 'We touch a button, and, hey, presto! in a fraction of a second our message is transmitted to America.' Preposterous—but still a fact! Sceptics generally find fault with the necessity for, say, the darkness accompanying the manifestations or the use of Planchette."

"But here, again, we have merely a common feature of natural phenomena. Try to demonstrate the elementary facts of static electricity in a damp atmosphere. Try to show the properties of a magnet with a magnet and a bar of brass. Try to preserve a mixture of the gases hydrogen and chlorine in a well-lighted laboratory. You fail each time; Nature imposes her own conditions."

THE INDIAN "ROPE TRICK."

The correspondence in the "Daily Mail" on Indian magic continues. "An Old Gunner" writes: "I have twice seen the Indian 'rope trick' (a rope thrown into the air and climbed by a youth) and on the second occasion, on

a tennis court at Peshawar, I carefully examined the rope. It was a piece of common white cotton cord such as can be bought in any bazaar for a few annas a yard, and if there was any 'fake' about it, it was not apparent."

Mr. Nevil Maskelyne has also a letter on the Indian "rope trick." He does not believe in the stories of a boy climbing up a rope and vanishing at the top. The real trick consists, he says, in elevating a "fake" resembling a rope and letting a boy climb up; and that—and not the rope trick of the Indian legend—is, in Mr. Maskelyne's view, evidently what was witnessed and photographed by Lieut. Holmes, V.C. (as mentioned in last week's *LIGHT*, p. 25). He points out, as we have done, that the hypnotic hypothesis used to account for the legendary trick had its origin in a story invented by an American journalist.

Other correspondents support the idea that the trick consists in a clever optical illusion produced by utilising sunlight and shadow in such a way as to deceive the eyesight of spectators bewildered by the glare of the sun. We do not quite follow the explanation, but one of the correspondents, a flying man, refers to the possibilities of camouflage when flying in the glare of a bright sun.

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF FEBRUARY 2ND, 1889.)

What is to be the future of Spiritualism? Just what we make of it. It has come to the world before this generation, and the world has rejected it, or taken from it what it was able to assimilate. To some it is still a mere farce, a show, a spectacle, an amusement for an idle hour. To some it is a perplexity: they cannot make up their minds about it. To some it is a device of the devil. To some it is a revelation from God. Some find it a means of developing their affectional nature. Some learn from it their religious duty, so to live here that they may live better hereafter. (There are no such incentives to a good life as (1) the consciousness of living in the very presence of those we love; (2) the surety that we are the architects of our own character.) Some get true religion from it; some become fanatics. Each makes of it what he can, and that is the best evidence of its inherent and intrinsic truth. And surely over us all in our tortuous ways and wanderings, in our manifold perplexities and distresses, there is a guidance which brings to the honest seeker after truth that which is best, that which he is most fit to receive. In that faith I live, in that faith I am ready to die. Without it life would not be worth living.

—From an address to the Alliance by the President ("M.A. (Oxon.)").

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations recorded in *LIGHT* for January 18th we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Major Lyall ("M. E.")	10	0	0
Mrs. B. Coats	5	0	0
L. N. Thierry	2	2	0
Miss E. Katharine Bates	2	2	0
Rev. Stanley Gordon	2	0	0
Major Roache	1	1	0
H. L. Johnson	0	10	6
Mrs. Steinen	0	10	0
Mrs. Macquoid	0	10	0

To acknowledge our faults when we are blamed is modesty; to discover them to one's friends in ingenuousness is confidence; but to preach them to all the world, if one does not take care, is pride.—CONFUCIUS.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—Referring to H. J. B.'s offer in *LIGHT* of the 18th ult. (p. 23), I. W. C. writes that he is willing to be one of the two hundred subscribers of £50 each.

THE LIFE BEYOND.—Experiences after death will probably differ widely. We cannot doubt that those who have turned the pursuits of this life into means of spiritual progress will have a fuller, richer memory of the past than others who have only lived on the surface of life here and have harvested little that is worth remembering. If these experiences testify to their continued interest in matters which occupied them during their earthly life, still more emphatically do they assure us that love and friendship continue unabated and that these liberated spirits are moved by enduring affection to help us in our need. In his work on "Human Personality" Myers has said: "What can there be at once more intimate and more exalting than the waking reality to converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the blest." ("Human Personality," Vol. III., p. 259.)—"Mors Janna Yita?" by Miss H. A. DALLAS.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE HUMAN SIDE OF TELEPATHY.

Telepathy being now fully established, it is sheer waste of time to enter into any arguments for the benefit of those who question its reality. They are simply behind the times, and must be left to awaken to a realisation of the fact.

Telepathy, as we know, is concerned with the transference of thought. What is thought? We look the question steadily in the face and—pass on. If we knew what thought is, we should have no great difficulty in dealing with its manifestations in telepathy.

It has seemed to us more than once in considering the subject, and also in observing some of the phenomena of telepathy, that at the moment we think of another person, near or far, we are by the same fact placed in a special relation to him; and, further, that in a world differently conditioned from this, we might by thought actually be put in a direct personal connection with him, no matter how physically remote he might be. But to make the relationship complete, there would have to be some reciprocal exchange—that is to say, it would be necessary that he also should be thinking of us. Then there would be a rapport, and each, in our imaginary world, would be conscious of the other's actual presence. We say "imaginary world," but the more we reflect on the question the clearer it becomes that something like these are the conditions which actually prevail in those regions of life which we call "spiritual" for want of a more exact term.

It is comparatively easy to be philosophical and abstruse in discussing these questions. We prefer to treat the matter now in a homely, human fashion. We can feel the truth of many things which we cannot put into intellectual form, although it is necessary to do this if we are to make ourselves intelligible to those who can only gain their knowledge through purely intellectual channels. What is the common expression of love towards others, whether of the mother for her child, the man for his friend—any relationship of affection, in fact?

Those whom we love we think about. Maeterlinck put it in his own way when, in "The Blue Bird," he taught that our dead live only when we think of them. We do not take him too literally in this. We see that nothing and nobody can be living to us unless we hold them in our thought. That puts a very deep and comprehensive meaning on the term "thought," but we are not here concerned with definitions. Rather we are trying to gain some idea of the power of thought as it concerns our relationship with those who are dear to us, whether in the body or out of it.

We were led into this train of ideas by reflecting upon a case which came under our personal observation some time ago. A busy man of affairs, whose mind was almost entirely engrossed in his work, received one day a visit from a lady who was occasionally employed by him as a translator. After the business which brought her had been disposed of, she shyly confided to him that her sister (who was unknown to him) was a clairvoyant, that she (the sister) had been several times visited by (or, at any rate, had seen) a female spirit who seemed much troubled, and had conveyed to the clairvoyant that she was in some way related to the business man, to whom she sent a message. The message was, "Ask him to think of me sometimes; I want him to think of me." In the description the man recognised his mother, and realised with a pang that since her death many years before she had lucidly crossed his mind. The two women through whom the message came knew little or nothing of the man, and nothing whatever about the mother.

One is tempted to dwell on the remarkable nature of the incident—not alone as a "psychic phenomenon," although

it is sufficiently notable in that respect—but by reason of its poignant appeal to the affections. While we do not overlook those aspects of the matter, we see in the episode a tremendous text on this subject of telepathy as a human and not merely a scientific matter. How was it the mother was aware that her son never thought of her, and why did this fact so disquiet her? In her life on earth she was contented with his presence. But on the other side apparently things were different. She wanted his thought to supply its place.

We could give other examples from the records of psychic communication, exemplifying this deeper side of telepathy. But this one may suffice to awaken some ideas in the reader's mind helpful to a better understanding of the power of thought, and the fact, now clearly apparent, that it has a far greater bearing on our relationship with the next world, and the affairs of that world itself, than we can even dimly conceive. It is one of the vehicles of consciousness, and, like consciousness, is not dependent on physical machinery, although it employs it. When it apparently operates without physical media, we call it telepathy, and deal with it in words of learned length and thundering sound. It began apparently as a vibration, but we have been gradually led to consider it as a matter of the "communion of spirits."

The question whether it operates "according to the Law of Inverse Squares" is important to Science, but it is quite easy to over-estimate that importance!

CO-OPERATION IN MEDIUMSHIP.

"H. D." an officer who has a fine healing gift, by which he has wrought some remarkable cures, writes:—

"There is a great need for some body of reliable examiners who would investigate by occult powers and examine documentary and personal testimony concerning the credentials of those claiming to be mediums. On satisfactory proof being produced, this body might issue a certificate to the claimant."

"Mediumship includes many faculties—clairvoyance, clairaudience, medical diagnosis, medical healing, &c.—and no medium, so far as I can find, is pre-eminent in more than one branch. It therefore follows that, to achieve great results, co-operation becomes essential, and it would be of immense value to workers if they knew on whom they could rely as co-workers. Personally I do not rely upon my power to diagnose, and so if my friend E. B. cannot assist, I feel very helpless. I have over a dozen cases from which I turn away because I know not where to get other diagnostic assistance. It is a most important matter, for serious injury to the patient may result through erring treatment."

"Regarding my particular line of investigation—healing—I am satisfied that each of the various classes of disease or illness has its own particular 'vibration,' but am collecting more proof before publishing my reasons."

"In removing a disease by passes it sometimes follows—through ignorance, carelessness or inattention—that the operator draws into himself, or herself, a lower or higher rate of vibration, thereby producing in the healer another disease. My researches into the work of about four hundred healers show that they died at an early age through depleting their vital forces. No healer should operate more than twice a day, otherwise ineffectiveness discredits his work and thus seriously injures the movement."

"Any proposal to establish healing homes must consider the rights of a depleted healer to be nursed back to strength and health."

"THE AFTERMATH OF WAR."

From one point of view, Austria E.—is certainly correct. The Germans would be very willing to offer up a few leaders as scapegoats, if thereby they can induce the Allies to consider the German people as a whole to have been unwilling, and coerced, participants in the great crime of the war. So they hope to evade the payment of the terrible debt, moral and material, incurred by them, and to be able shortly to resume under favourable conditions the commercial "war" (for it was nothing less) that they were waging so successfully up to the autumn of 1914. But we should never forget that all Germany was awaiting eagerly the great "Day" when the Kaiser should cry "haste, and let slip the dogs of war." Here's now of the weapon of violence, the German is ready to don again the mask of hypocrisy and to fawn on those he had hoped to slay and ruin.

C. E. B. (Ed.).

"Kaiserism is Lost on Active Service."—W. T. STILES.

THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT

Summary of an Address by Dr. Ellis T. Powell, delivered at the Hall of the London Spiritualist Alliance, 6, Queen Square, on Thursday evening, January 16th, 1919.

In commencing his address, Dr. Powell said that, as they knew, he was one of those who saw in Psychic Science the noblest means available for the rehabilitation of Christianity, in such a manner as to set it free from the accumulated accretions of vain tradition and antique superstition and to set it to work in all its pristine vigour in a world where it would be the most effective driving power of social reconstruction. Regarded from that point of view, the New Testament and Psychic Research mutually reinforced each other. The New Testament recorded incidents which were in exact accordance, scientifically speaking, with the results of scientific investigation in our own day and were thus confirmed and consolidated as the truthful accounts of honest witnesses. On the other hand Psychic Research, by furnishing the verification, buttresses the ancient faith, and sweeps away pseudo-scientific criticism as if it were a mass of dusty cobwebs annihilated by an intellectual broom.

Referring to his now well-known pamphlet "The Psychic Element in the New Testament," he said that the results of his investigation of the Greek text in the light of his observations of modern psychic phenomena were to him amazing, and the wonder increased as he continued his studies.

Proceeding, Dr. Powell said:—

Let us take first by way of illustration a new point which eluded my first scrutiny of the Resurrection record: At the very beginning of the Resurrection story, we find it affirmed that the body of Jesus had disappeared. In the light of psychic research we should naturally suppose that it had been dematerialised: and this is what the spirit intelligences themselves assert. The spirit operators can materialise a form in a few minutes—sometimes, apparently, in a few seconds. They are equally expert in dematerialisation. They will cause the form rapidly to dissipate, like melting snow, till nothing is left where a moment before there was a human form. That they can do this with the forms built up by themselves I and many others can personally testify, for I have seen it scores of times. There is nothing extravagant in the idea that they possess a similar power where an ordinary human frame (such as that of Jesus) is to be dematerialised. The narrative in the New Testament nowhere asserts dematerialisation, but there is a very remarkable, though quite casual, item of the narrative which points almost unmistakably to it. We are told (E.V.) that Peter beheld "the napkin (rather, the handkerchief) that was upon His head, not lying with the linen cloths, but rolled up in a place by itself." Now the word used in the original for "rolled up" is *ἐκτετυμένον*. The word is derived from *ῥίση* or *ῥίσις*, the hump or callous on a porter's shoulder. We should therefore read that the handkerchief which had been placed over the face of Jesus was "not lying with the linen cloths, but humped-up (or crumpled-up) in a place by itself." As I understand, the face had been dematerialised from inside it, with such delicacy that the handkerchief still retained the shape of the sacred features which it had once covered. This is, to my mind, a very convincing, and yet entirely unostentatious, intimation that the body of Jesus had been dematerialised from inside its wrappings, just as the psychic researcher would suppose it to have been.

THE ETHER AND ITS PSYCHIC SIGNIFICANCE.

Some of you have no doubt read the summary, in *Locust*, of Sir Oliver Lodge's address to the Society for Psychical Research on the Psychic Significance of the Ether. Sir Oliver has restated his arguments in the current number of the "Hilbert Journal," under the title of "Ether, Matter, and the Soul." To-night I want to link up Sir Oliver's reasoning with the arguments of St. Paul, and to do it I want to go behind the English text so as to get nearer the core of the great apostle's meaning. I think I shall be able to show you that the views of the most distinguished physicist of our day will dovetail into the teachings of the world's greatest apostle of psychic knowledge, in such a way as to carry irresistible conviction to any sympathetic mind. I am the more gratified to demonstrate the agreement of the modern physicist with the apostolic scientist because the demonstration furthers two noble causes—one, the propaganda of psychic research and spirit ministry with which we are all identified; the other, the buttressing of the ancient faith by modern science in such a way as to give it a new and commanding claim upon the intellectual allegiance of the world.

A brief sketch of Sir Oliver Lodge's reasoning is a necessary preliminary. It is based wholly upon his utterances, since I am not a physicist myself, and can make no claim to speak with authority in the sphere of physics. We are all familiar with the fact that sound is a result of vibrations of the air. Those waves or vibrations travel at

the rate of about 1,120 ft. in a second. Between the sound of these words leaving my lips and their impact upon the drums of your ears, time calculated at that rate will elapse. For the transmission of the sound the air is essential. Remove the air by the creation of a vacuum, and no sound could be produced by the biggest bell or the most powerful gong that exists in the world. Now there is another species of vibrations, inconceivably faster than those of sound, affecting another of our sense organs, to wit, the eye. These, however, are not limited to transmission through the air. They come to us from the most distant of the visible fixed stars, from our own sun, and from the sister planets of our system. They travel with a tremendous velocity—in round figures, 200,000 miles a second—across the vast abysses of space which divide us from the planets, stars, comets and meteors. But they cannot travel through utter vacancy. They are waves or vibrations, like sound; and a wave or vibration is a movement in a medium of some sort or other. In this case the medium is not air, for there is no air in the interstellar spaces. The mysterious medium is the ether of space, sometimes called the luminiferous ether because it carries the light waves to us.

This ether is intangible, insensible, invisible to normal eyesight. But we exploit it, in one way or another, whenever we send a telegram or utilize electricity. It is at the root of elasticity and tenacity and every other static property of matter. It is the force which holds together the particles of every object that we see—for, of course, these particles are not in contact, though we think they are, even in such substances as iron and steel. And finally, this ether of space has none of the imperfections which impair the utility, or the stability, or the permanence, of other entities of which we have knowledge. There is no property in the ether which suggests ageing, or wear and tear, or fatigue, or imperfect elasticity, or friction, or liability to dissolution, or any other of the many imperfections which we associate with any assemblage of material atoms. "No imperfection of any kind has yet been detected, or even suggested," says Sir Oliver Lodge, "in the ether of space."

The ether, then, is native to the interstellar spaces. It fills all that vast immensity through which we look as we follow the gaze of Job towards the splendid vision of Orion in the southern winter sky, or the fleecy cloud of stars which we call the Pleiades. When we look upon the ravished expanse of the sky, when we contemplate the fathomless depths which we call the heavens, we are gazing across immeasurable tracts of ether.

THE BOTTLENECK OF PHYSICAL SCIENCE.

So far we have not been talking Spiritualism, but pure science, as enunciated by one of the greatest physicists of our generation. But the next step, although still in the arena of physical science, enters also upon the sphere of psychic research. If it is the ether which fills up all the interstices between the particles of other bodies, there must be a kind of etheric counterpart of everything; among the rest, of the human body. Thus the body would be a triple combination, so to speak: (1) the physical frame held together by (2) an etheric counterpart or duplicate; and animated and controlled by (3) the spirit. There is nothing at all unreasonable in the suggestion that the etheric body survives in cohesion and unity after its separation from the disintegrating particles of the physical body which it once held together. For, as we saw, the ether is absolutely free from the tendencies to ageing or fatigue or dissolution which appear to be inalienable characteristics of matter in the ordinary sense of the word, however solid and strong: for even metals manifest fatigue. As Sir Oliver Lodge says, the permanence of the connection between the etheric body and the spirit, after the physical system has dropped away by death, is a question for evidence, not for dogmatism. But it is, at all events, a reasonable hypothesis that the withdrawal of the mental or spiritual guiding agency from the physical body, so that the latter ceases to be animate, need not involve a withdrawal of the spiritual control from the etheric aspect also. If it were part of my purpose I might go on to point out how this hypothesis ligates up that vague term "soul," which for centuries has had only the most shadowy and dubious meaning for the majority of people; and how (as Sir Oliver urges) so many mysterious manifestations would be explicable as interactions between the matter of this planet and the etheric bodies or souls associated with spiritual intelligence. But this would be out of my path. Let us recall that we have (a) the ether as the frictionless, apathetic, indefatigable substance penetrating between the particles of every physical body, probably causing their cohesion, and forming an etheric counterpart of each body; and (b) the probability that this etheric counterpart forms the soul of the individual—that is to say, it is the embodiment in which the spirit survives, and in and through which it functions in the life to come. And up to this point we have behind us the authority of a scientist of the front rank, so that we are not open to the reproach of constructing airy fabrics of spiritualistic hypothesis, a weakness to which (according to some of our critics) we are unduly prone.

St. Paul and the Spiritual Body.

Now, however, we will introduce St. Paul's opinions,

as they have come down to us in the fifteenth chapter of the first epistle to the Corinthians, at the forty-first verse:—

"There is a beauty of the sun and a beauty of the moon and a beauty of the stars; for even star differs from star in beauty. It is the same with the resurrection of the dead. Sown in a state of decay, it is raised free from decay: sown in dishonour, it rises beautiful: sown in weakness, it is raised in power: an animal body is sown, a spiritual body is raised. As surely as there is a human body there is also a spiritual body. That is what is meant by the words: The first man Adam became a living animal; the last Adam became a life-giving spirit. That which comes first is not the spiritual, but the animal: afterwards the spiritual. The first man is of the earth, clayey, the second man from the expanse of the sky. Such as the clayey one are those from the clay: and such as He who is of the expanse of the sky are those who belong thereto. And as we have borne the image of the clayey, let us bear also the resemblance to Him of the aerial expanse."

I have purposely avoided the use of the word "heavenly" in this translation, though as you know, it occurs frequently in our own authorised and revised versions. But I had a reason for that. When I take the passage seriatim, you will easily discern what it was. There is a contrast drawn between him of the clay and him of the expanse; that is to say, between the physical man and the soul.

(To be Continued.)

MISS LIND-AE-HAGEBY AT STEINWAY HALL.

Miss Lind-ae-Hageby gave one of her rare and most inspiring addresses to the members of the Marylebone Spiritualist Association on Sunday evening, the 19th ult., in the Steinway Hall, taking for her theme, "Spiritualism the Bridge between Science and Religion."

She began by referring to the traditional antagonism between religion and science. Apparently they were engaged in mutually destructive pursuits. One dealt with belief, emotion, imagination, and demanded the suppression of intellectual curiosity. The other dealt with reason, thought, facts, and demanded absolute freedom for intellectual inquiry. The persecution of scientists in the past by religionists was only equalled by the contempt with which the purely scientific mind had dismissed the claims to mystical knowledge made by the religious mind. The past was a history of intolerance and persecution. The definitions of science were as unsatisfactory as the descriptions of religion. Spencer defined science as "a higher development of common knowledge," Huxley as "organised common sense," Kant described religion as "a sense of our duties as based on Divine law," and Max Muller as "a faculty of the mind which enables a man to grasp the infinite independently of sense or reason." Reinach stigmatised religion as "a sum of scruples which impedes the free exercise of our faculties." In reality there was no characterisation of science which could not be applied to religion. They were both paths by which the human spirit sought contact with reality. The whole trouble had arisen through the exaltation of form at the expense of substance. Formalism in religion created the illusion that dogma, ritual, creed were matters of supreme importance. Formalism in science was responsible for the fetish of "the unknowable," for the deadlock in physics, chemistry, and biology, and for the materialistic interpretation of life which obstructed intellectual progress in the nineteenth century.

To Spiritualism was given the great task of elucidation and reconciliation. It was the bridge between religion and science. It was scientific, inasmuch as it employed scientific instruments to test supernormal phenomena. It was religious, inasmuch as it demonstrated the survival of the human spirit after death and the operation of moral law throughout the Universe. Spiritualism emphasised the all-important fact that revelation of truth was progressive and continuous, accessible now and not only a matter of tradition and history. The essence of all religions was love, the necessity for fellowship, service, redemption through realisation of the unity of the whole. Spiritualism, above all, demonstrated the power of love and the survival of human affection. It made the communion of saints a living, demonstrable reality. It cured the despair of finitude in scientific investigation and in religious aspiration by pointing to the development of higher faculties of perception—mediumship, with its new senses—by which all the powers of the soul—intellectual, moral, artistic—are consummated and harmony of effort is restored.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donations received since those recorded in our issue for January 18th:—

	£	s.	d.
Major Lyall ("M. E.")	10	0	0
Rev. Stanley Gordon (2nd donation)	2	0	0

Mr. Percy R. STREET has now left the Army and has a few dates free for engagements by Societies desiring his services as speaker.

AN APPEAL FOR UNITY.

By IRENE TOYE WARNER, F.R.A.S., Etc.

Many of us—though sympathising with the main ideals of a League of Nations as something to be aimed at in the future—think that the times are not yet ripe for the desired event, but in the religious world surely such an ideal should be practicable. The Christian sects should pave the way for a great world-peace and concord by showing it forth in their own communions. How can we expect the various nations with different creeds, languages, races and ideals to live in absolute concord when even the Christian church cannot or will not make the attempt amongst her various sections? We, as Spiritualists, argue that before things take place in the material world they must have been conceived in the spiritual and mental worlds—we cannot expect peace in material matters until we have it in spiritual, and the Church as a whole is supposed to stand for spiritual things!

Yet what do we find? Human nature, after twenty centuries, just the same as it was in the days of the Founder of Christianity. What is the attitude of many members of the Christian church to-day, and how does it compare with its Founder's teaching in the matter of toleration and unity? We read in the "Church Times" for January 3rd (page 9) an openly expressed fear, on the part of an Anglican, that greater union and "fraternisation" will take place between the Anglican and the Free Churches! Fear that the Christian action of the Bishop of Carlisle in preaching in a "Non-conformist chapel" on the occasion of President Wilson's visit, will lead to greater "fraternisation" between the Protestant sects—only think of it! No notice would have been taken if he had preached in a secular hall, but in a building devoted to Christian worship—how terrible!

Then when the Bishop of Bristol, with enlightened foresight and true Christian desire for brotherhood, invited an exceedingly popular and beloved Congregational minister (Dr. Arnold Thomas) to take part in the National Thanksgiving on November 20th at Bristol Cathedral, we hear of another outburst of sectarian intolerance on the part of a small section of the clergy of Bristol. I hear that those who objected fear—like the writer in the "Church Times"—that the Bishop's action is the thin edge of the wedge and that further innovations will follow, leading to greater unity between the sects.

All Spiritualists should read the Bishop of Bristol's splendid letter in the "Church Times" of January 3rd in which he says that when ecclesiastical tradition and Christian principle are at variance we must let tradition go and follow principle; also that "our fellowship in Christ transcends any question of formal status in this or that religious body" (p. 6).

I think that Spiritualists are peculiarly fitted to help heal the breach between the sects, because we believe in progressive revelation of truth whenever the times are ripe for its reception, and that room for expansion must be allowed, as truth is a living thing and must not be bound down into rigid creeds incapable of further growth.

Nothing would, I think, be gained by an outward official union of Christian churches—let each sect, like each nation, retain its own laws and its own modes of worship—but cannot all Christian Spiritualists, of whatever creed, combine to promote real brotherhood between all Christians and greater reciprocity and understanding of each other's ideals? Perhaps our reverend friends, Messrs. Tweedale, Vale Owen, Fielding-Ould and others would favour us with their opinions on this point? Their ideas would carry weight with members of the Anglican Church especially.

The teaching of Christ is most clear on the subject. We are told in St. Mark ix. v. 38 that a certain man was casting out devils in the name of Christ, yet the Apostles "forbade him because he followed not us!" But Christ rebuked their intolerance in words that should have a special significance to-day. "Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. . . . Have salt in yourselves and be at peace one with another." (R. V.)

Also, be it noticed, the Apostles could not cast out a dumb and deaf spirit (v. 28)—so this power depended not on any special ceremonial ordination or outward ceremony, or belief in the efficacy of such, but on prayer and faith. One infers that the Apostles were a trifle sore over their previous failure and with human weakness felt jealous that a stranger should be able to succeed in a like case; hence they "forbade him." And yet again Christ was "moved with indignation" when the disciples rebuked those who brought little children to Him.

In St. Mark vii. 7-9, He rebukes the Pharisees because they "have the commandment of God and hold fast the tradition of men" and in their "hearts" are far from Him.

Christ's continual stress was laid on the inward character and not on outward ceremonial.

Let us, then, give support and encouragement to all clergy and ministers who are striving for Christian unity and brotherhood!

A "DAYLIGHT VIEW."

(A LETTER FROM MR. B. M. GODSAL, OF SAN DIEGO.)

On reading your editorial entitled "Delusion and Reality" (page 236), and when considering its bearing upon the tenets of our faith, the thought arises that religions seem to fall naturally into two groups according as their tendency is spiritual or material. The one group would consist of those who regard the mortal life as illusory and the spirit life as real, the other group would comprise those who view life in a material body as the only real experience to be followed by reward or punishment or by an existence amidst dreams and illusions and pale ghosts. As types of the former group we may take Mysticism—"the art of union with Reality," and of course "Christian Science" with which your article deals. Within the latter group would fall those religions that make of our future life nothing but an infinite effect of a finite mortal life; and in more recent times "Theosophy" which holds that in death the average man passes into a dream-like state, a condition that may be pleasant enough until he discovers that he is living in a sort of fool's paradise of self-created illusion, when he longs for reality at whatever cost, with a longing that draws him back to the material world and, for an indefinite period, holds him earth-bound by a chain of reincarnations.

Spiritualism alone knows nothing of delusions, or of positive illusions—neither in this world nor in any world to come. It teaches that everything that we perceive through our senses is real so far as their perception goes, and that in the next world a keener perception will give results that are not less real. It is true that imperfect knowledge may seem like a "delusion" to those who have gained a wider scope of information, e.g., the child's belief that it is the star itself that twinkles; but to call imperfect knowledge delusion is clearly not useful, because in that case the term would cover every grade of knowledge short of omniscience.

Spiritualists hold what might be called a sensible "daylight view" (to borrow Fechner's word); they maintain that in a universe of progress one stage is as important as another, that all the worlds bear an analogous relation to absolute reality; in fact they hold a view so sane that other religionists, including materialists, call them mad.

It may be asked why it is that Christian Science, which relegates so much of human experience to the delusion of mortal mind, has had such a vogue? No doubt you speak the truth when you say "it is based on a fact in Nature—the power of self-help and self-healing in each individual soul"—but Spiritualism too has always affirmed that with proper conditions spirit possesses the power of healing the flesh. Why, then, was the world unable to make full use of this "fact in Nature" until it had been exploited by Mrs. Eddy?

It would seem as if the general public were unable to accept any formula that is not cut and dried, and truth in the condition in which it comes to us cannot be fitted into a compact system because of the inevitable "exceptions" which refuse to be compacted. Therefore the exploiter ignores all exceptions and restrictions and advertises his particular "truth" as absolute and universal and bound to work in all cases—and the public receive the truth thus reared from all troublesome qualifications, with considerable benefit to themselves and with an enthusiasm that is unbounded—until the suppressed "exceptions" begin to assert themselves.

In the case of Spiritualism the "facts in Nature" have never been submitted to a process of lopping and trimming at the hands of an exploiter; consequently they bristle with their proper difficulties and seeming contradictions, and will not lie snug in a closed mind—and a mind not closed is too often open to doubts, the bane of faith-healing.

Nevertheless we learn in the end to bless our exceptions and contradictions which at first disheartened us—when we recognise in them avenues to further knowledge leading us out of a mental cul-de-sac. Better a sound mind than a sound body—if that were the alternative!

If this be true, then progressive Spiritualism will scarcely become popular with the general public—who advance by discrete stages as different leaders take them in hand. But doubtless it will continue to throw off from time to time horizontal branches which may bear much fruit, while itself grows vertically into the blue sky, and forms the trunk that feeds the branches, and binds them all together into one tree.

SIR A. CONAN DOYLE'S MEETINGS.—We learn from a letter from Mr. Ernest Oaten, president of the Spiritualists' National Union, that at the meeting at the Birmingham Town Hall, reported last week, Sir Arthur was supported on the platform by the Mayor and Mayoress of Worcester and others. At the Walsall meeting on the following day (the 17th ult) the chair was occupied by Councillor Llewellyn, the Mayor of Walsall, and Sir Arthur spoke for an hour, the vote of thanks at the close being proposed by Mr. John Venables, the ex-mayor, and seconded by Mr. Oaten. The meeting, which was held in the Temperance Hall, was packed to its utmost capacity. Mr. Oaten adds, "Both societies have benefited in morale and funds by these meetings."

BEYOND THE SUNSET.

There is a general disinclination to use the word "death." People prefer to use an euphemism or some more gently sounding paraphrase. "If anything should happen to me," says our friend, and we know at once what *contrefemps* alone is in his mind. A "passing" or "transition" we may call the process, implying a journey elsewhere or a change of state, but not death, which seems to tell of ruin, disintegration and destruction. "He is gone" ejaculate the weeping watchers; "he has passed on," they tell their friends, conscious that the spirit dies not, but has left its old dwelling place. Many times in the Great Book we find the same attempt to hush the harsh hinges of the outer door, "David having served his generation fell on sleep," and all his successors "slept with their fathers"; St. Stephen "falls asleep" and Jesus "gives up the ghost," yields up his spirit. For the most part only such as Ananias and Sapphira "die." When Jesus says "our friend Lazarus sleepeth; I go to awaken him out of sleep," "The maiden is not dead, but sleepeth." He may have been speaking a literal truth rather than going out of His way to use a softened phrase. The spirits of these two, who should be so shortly called to resume the broken continuity of the earthly experience, may, though they had left the material body, not yet have awakened from the usual period of unconsciousness upon the further plane of life.

The word "cemetery," for all its dreary and desolate associations in our minds, just means a sleeping place. The ancient Jews called their burying grounds by gentle names; they were to them "the house of silence," "the hostelry" (literally "the place where you spend the night"); "the valley of the multitude"; and to die was to them "going to rest," "being completed," "being withdrawn" and "going to the home of light" (Edersheim, "Messiah" II., 316). Spiritualism is doing much to change the old views of death which decorated the tomb with sculptured bones and skulls; it points out that all the horrid details of the daily drama, the black clothes, the glass coach, the ugly polished box and even the unsightly discarded form are *our* affair who survive and who must tidy up the confusion which our friend, so hurriedly called away, has left behind him, and have nothing whatever to do with him. Our soldiers, who had the facts of necessity so constantly before their eyes, have invented a new and very beautiful phrase which one might hope would enter into general use—their comrades have "gone west," gone out into the sunset at the fall of life's evening, gone into the golden glories which lie beyond earth's narrow horizon, gone into the peace, the serene loveliness of the western sky. *Requiescant in pace!*

F. FIELDING-OULD.

BOOKS FOR INQUIRERS.

W. C. H., whose remarks on this subject under the head of "On Popularising Spiritualism" appeared on p. 3 (January 4th) writes:—

"I have received a parcel of books left at your office and would like to express my deep gratitude, through the columns of LIGHT, to the anonymous lady who so kindly gave them. I would also like to thank another generous lady for a similar parcel, coupled with an offer from this and another lady to loan me books. I certainly did not expect a reply in this form to my brief letter in LIGHT, and I am at a loss for words to express my thanks. I should be more satisfied, however, if as the outcome of my article, some definite action were taken in the direction indicated, so that the study of Psychic Science and Philosophy may be brought within reach of the poorest."

May I add my plea for the formation of a publishing organisation which will supply inquirers with some of the literature of Spiritualism at a cheap rate?

As Sir A. Conan Doyle remarks in his letter in LIGHT of January 11th, some of the earlier works must by now be out of print. This being the case, a cheap edition would meet with a ready sale and supply an acute need, for many of the works are impossible to obtain in the public libraries.

The list of works suggested by W. C. H. in LIGHT of January 4th would constitute an excellent beginning.

I find that such real comfort is to be derived from an investigation into Spiritualism—even if only by a study of its literature—that one is not content merely to read a work such as Sir W. Crookes' "Researches"—a keen desire is felt to possess it.

R. D. H.

As administrator of the Little Ilford Society's Distress Fund, Mrs. Alice Jamrach (11, Sheringham Avenue, Manor Park, E. 12), desires gratefully to acknowledge through our columns the receipt of a box of clothing from Miss Liddall. Through the generosity of some of our readers Mrs. Jamrach has been able to distribute many warm garments to those in need, and with the proceeds, amounting to several pounds, realised by the sale of certain gifts, to supply, where wanted, extra nourishment, medicine, etc. She adds that discarded boots and shoes, if at all repairable, would also be very welcome.

PROFESSOR HYSLOP ON SCIENCE AND PSYCHICAL RESEARCH.

In the course of an article in the *Journal of the American Society for Psychical Research* for September, Professor James H. Hyslop, discussing the inquiry into psychical problems by the Leland Stanford University, writes:—

The avowal that scientific method is not applicable to such problems is a confession and an assumption of great interest. You either beg the question as to what science is or you admit that science is not concerned with the important affairs of life and therefore should have small place in the estimate of mankind. You cannot beg the question by making science materialistic in your conception of it. Religious beliefs are either true or false, and science is either capable of pronouncing judgment on all truths or it has very little importance. Your universities will lose all place in the education of mankind if they take that narrow view of the functions of science. Mankind will go elsewhere for its truths if you forfeit the claim to investigate any field of alleged facts. I shall not advocate any other conception of science. It is not necessary to do so. I can give its defenders the advantage of sun and wind in the controversy and drive them to cover, if they renounce the power to investigate the important things in life and confess power only to investigate those which have no importance. That is what many of our universities are actually doing, and we shall see how they will stand the consequences of this world war when it begins to revise university methods, as some are seeing they will have to do. Science will either undertake the investigation of psychic phenomena seriously, or it will go to the wall. The fact is, science is not a result nor is it mathematics and physics. It is *method* and as such can be applied to any phenomena whatever. Any other conception of it will only lead you into a fool's paradise. I can understand the need of tact and caution in handling the religious man when you get your bread from him, or have his boys under you to educate them, but it does not help the world to evade issues, or to "duck" the duty to educate it. It is done indirectly all the time and the man who avows that his task is not to investigate religious matters, will end in surreptitiously attacking and undermining the very thing that he claims not to touch, and he loses or forfeits the opportunity to direct the mind into the ways of truth.

Much that is said about the importance of studying mental bias and affective influences on beliefs is well said, but I am sure it applies as readily to scepticism as it does to psychic research. There is no monopoly of bias in psychic researchers. Our dogmatic sceptics are as addicted to it as are Spiritualists, and in my experience I find many Spiritualists far more concessive in regard to fraud and illusion than the ordinary scientific man is toward the existence of facts he cannot explain. It is a sop to Cerberus that Professor Angell* presents on this matter. The rest of the scientific world has to be pacified, and, while most of them will see a sly rebuke paid to psychic research, they will feel themselves complacently exempt from the suspicion of bias. There is no harm in this delusion. Scientific men will find the way out of it, if you give them time and assure them of respectability and escape from ridicule. I am sure that psychic researchers will only have to display a sense of humour in this situation and patiently await the slow conversion of men who prefer to convince themselves to being humiliated by the discoveries of others.

ANSWERS TO CORRESPONDENTS.

J. O'N.—It was Sir Boyle Roche who said that, unlike a bird, he was unable to be in two places at once. The medium alluded to was unable to perform the feat; the duplication of the name was an error.

A. C.—The wholesale use of great names, often attached to scripts of mediocre quality and of absolutely no evidential value, is of course regrettable. But the "wicked" or "lying" spirit usually held accountable, is in most cases merely a convenient scapegoat. The causes are more frequently assignable to the psychological conditions of the medium. When these are underdeveloped or disorderly results are apt to be misleading and delusive.

MATTER is always grasping—spirit is always giving. "THE Way of the World Worth Living In: An Autobiography of a Departed Son of Man," is the title of a book just issued by the Women's Printing Society and of which copies can be had for 4s. post free from the Misses Leith, 10, Clorane Gardens, Hampstead, N.W. It purports to be communications descriptive of the life beyond the veil received by his sisters from a man who was well known at the Calcutta Bar, and is prefaced with an introduction by Dr. Ellis T. Powell.

* Professor Angell wrote the introduction to the account of the experiments at Leland Stanford University, and the allusion is to his evident fear of offending scientific orthodoxy.—Ed. "LIGHT."

"THE NEED FOR ENERGY."

Major Lyal! (D.S.O.), who will be better known to our readers as "M. E.," the author of several articles from the front, writes:—

"I have just read Sir Arthur Conan Doyle's letter in the issue of *LIGHT* for January 11th and feel he is so entirely right that I send you the sum of £20 to add to the fund you have set on foot in order to provide a properly-equipped centre for the Alliance, and to support *LIGHT*."

"It gives me pleasure to show my gratitude, in this small way, for the great help and care my spirit friends have extended to me during my four years on the Western Front, half of which time was spent in the front-line trenches and I know it was due to their continual guard and watchfulness that I have come safely through it all."

"The above contribution does not discharge my debt of gratitude, and I will send further sums as circumstances permit."

MISSING SOLDIERS: A CONFIRMATION.

Since sending you the record of the most remarkable evidence regarding the missing soldier who was a prisoner in Rastatt, Germany, which appeared in *LIGHT* of last week (p. 29), I have learned from the medium that her client has written to her informing her of the safe return of her son. I give the following extracts from the letter:—

"January 15th, 1919.

"DEAR MRS. G.—I had been hoping to bring my son to see you, and may yet be able to do so, but we have not had a spare moment since he arrived in England on December 19th. He is looking wonderfully well, and apart from the five months' lack of food and clothes, seems to have been well treated. He was not wounded."

It is a great satisfaction to a psychical researcher to get such confirmation of statements received through trance mediumship.

ABRAHAM WALLACE, M.D.

A CORRESPONDENT suggests that the origin of the "unlucky thirteen" superstition is to be found in the casting of lots by Haman to discover a "lucky day" for the destruction of the Jews. The 13th was certainly a most unfortunate selection in this case, and the story was so popular in the Middle Ages that it may really have given rise to the superstition.—"Daily News."

A SPIRITUALIST of long standing welcomes a few friends in the surroundings of Ashford, Middlesex, with a desire to form a private circle. Address, C. W., Fairview, Woodthorpe-road, Ashford.

On Thursday, the 28th ult., at the hall attached to the offices of the Alliance, Mrs. Susanna Harris gave an interesting talk on "Spiritual Experiences with Soldiers in Hospital," followed by clairvoyant descriptions. The musical portion of the programme was supplied by Mr. Field (piano) and Miss Nina Field (vocalist).

"ONE body is seen and the other not seen, and the one that is seen is temporary and passes away, and the other is spiritual and goes out beyond our ken; and what we write in one we inscribe in the other. The register of the brain is buried in the grave, but it exists permanently in the duplicate spirit body; thus it is true that 'their works follow them.'"—"Self Training," by H. ERNEST HUNT.

THE Brahmanic scheme is somewhat like that of Andrew Jackson Davis. God is the whole, the soul is an atom which undergoes progressive transformation on its purificatory way back to the eternal source. And, as we have seen, on the phenomenal side also it seems certain that the things known as spiritualistic in the West are identical or closely parallel with those said to occur in India.—J. ARTHUR HILL in "Spiritualism: Its History, Phenomena, and Doctrine."

"LIGHT" AND THE FUTURE.—We have taken the step of enlarging *LIGHT*, relying upon substantial future reductions in the price of paper, although it is too much to hope that it will return to anything like pre-war rates. We have also to rely upon our friends' support of the Sustentation Fund. It will be seen that the quality of the paper is now improved. The inferior material lately used—and which now serves for the cover—was from a small supply we had laid in to meet a possible acute need for paper, a need which actually prevailed for a short time.

THE FORWARD MOVEMENT AT BRIGHTON.—The Rev. A. J. Waldron, ex vicar of Brixton, lectured at the Athenæum Hall, Brighton, on Sunday, the 26th ult., in connection with the Brighton Spiritualist Brotherhood Forward Movement. The Rev. Stanley Cowen, principal of Mount College, offered some preliminary remarks. The lecturer referred to his early hostility to Spiritualism and to his debates with its exponents. But in the end he had, after inquiry, to admit that the reality of communication between the two worlds was proved. In moving a vote of thanks to the speaker, Mr. Goodwin, the chairman, said that Spiritualism was a doctrine which supplied its own proof, and illustrated the Pauline maxim "Prove all things." Mr. Cape seconded the resolution of thanks, which was carried unanimously, and the meeting closed with the singing of the doxology.

TO-MORROW'S SOCIETY MEETINGS.

The London Spiritual Mission, 13, Pembroke-place, W.2.
—11, Dr. W. J. Vanstone; 6.30, Mr. W. H. Wiffen. Wednesday, February 5th, at 7.30, Mr. Robert King.

Spiritualist Church of the New Revelation, 181, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—6.30, Mrs. A. Bodington.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mr. Horace Leaf.

Camberwell, Masonic Hall.—11, church service; 6.30, Miss Ellen Conroy, M.A. 9th inst., Mrs. Cannock.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Miss F. Scatterd. 6th, S.15, Mrs. Bloodworth.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Jamrach, address and clairvoyance.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mr. Thomas Davis; 3, Lyceum; 7, Mr. G. Taylor Gwinn. Wednesday, 5th, Mr. and Mrs. E. J. Pulham.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Miss Violet Burton, address. Wednesday, 8, Mrs. Bloodworth, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses by Mr. H. Everett (president), descriptions by Mrs. Curry; 3, Lyceum. Wednesday, 8, Public Meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Cannock. Monday, 7.30, Social Evening; all welcome. Collection. Tuesday, Guild Recreation. Thursday, 7.45, questions and clairvoyance. Friday, no meeting. February 9th to 18th, Miss Butcher. Forward Movement, February 9th, Miss Scatterd. Athenæum Hall, 3 p.m. (See special advt.)

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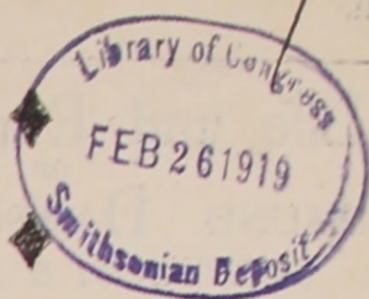
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NOTES BY THE WAY.

In the "Christian Commonwealth" of the 22nd ult. appears an article on "Denials Which Contradict Themselves." It is so full of good things well said, and withal so applicable to the subject of psychical inquiry, that we are tempted to offer a few extracts. Professor Hough, its author, tells the story of a lad who, during a heated debate in a public school, cried excitedly, "I deny the fact," which provoked the comment from an amused teacher, "That is rather worse for you than for the fact." But, after all, as the Professor points out, "a good many of us do go on denying facts." True, and nowhere does a man learn the lesson better than in Spiritualism when, after denying it, he has become convinced of its reality. He then discovers that the proper attitude toward certain statements is that of question, not denial. It was a perception of this truth that led to the Agnostic position, a quite unobjectionable one until it showed signs of exceeding its powers and denying its own name, by laying down not only that certain things were unknown, but also that they could not be known. But no lasting philosophy can be constructed on mere negations.

* * *

Let us return to Professor Hough, who recognises that in a certain state of mental growth denials are fascinating and dangerous things:—

They are fascinating, because they seem to indicate such a splendid freedom from the chains of the past, such a capacity to find one's own way, and such actual strength of mind. Many a man obtains and retains mental self-complacency principally through his denials. But they are also dangerous things. When you welcome a denial to your mental house all its poor relations at once begin to follow, and if you do not watch, everything you have to eat is devoured by the hungry lot. A denial, to use another figure, is a very sharp weapon, but you must know how to wield it or you may cut your fingers, or even inflict quite unintentionally a really deadly wound.

* * *

Professor Hough afterwards proceeds to analyse the position of a man who denies the efficacy of prayer on the ground that the whole universe is a network of laws which are never broken—a vast system of uniformities in which there are no breaks—and answer to prayer would therefore be impossible.

The only difficulty with this denial is that the argument by which it is supported has already broken the perfectly mechanical system of hard and fast cause and effect. The mind which constructed the mental picture of that vast machine, moving with perfect precision and undeviating definiteness, and then argued from that as to the futility of prayer, was already working outside the system it described. Within that system there could be no such wonderful movement of the freely choosing mind as is involved in the construction of this argument. The argument itself refutes the conclusion the moment a critical mind is applied to it. If prayer is to be discredited it must be by some less treacherous argument than this.

Professor Hough's observations have an even wider application. They cut the ground from under the doctrine of the Fatalist and the Determinist. Even so acute a mind as Mr. A. J. Balfour was captured by this view of the Universe as a vast machine moving with mechanical precision. He advanced it when some years ago he dealt with Bergson's philosophy of creative evolution. But he was too wise a man to deny—he stopped short at the questioning attitude, and set a good example to some of our sceptics by first examining the subject on which he was asked to pronounce.

* * *

Dr. Powell, in his address on "The Psychic Researcher in the Greek Testament," has already alluded to the article by Sir Oliver Lodge in the current "Hibbert Journal." It is a valuable and instructive article, giving many facts that may be new to those who have avoided science as a "dry" subject when, indeed, it is as romantic as the Arabian Nights. Sir Oliver has gone far to establish the existence of the soul as a scientific fact.

The bringing in of the ether into the scheme of psychics, as it has already been partially brought into the scheme of physics, is the work which I feel is lying ahead for generations of men. Then when a serious beginning in this direction has been made—the term "soul" will acquire a definite and clear connotation; no longer will the idea of a spiritual body seem vague and indefinite and difficult of apprehension: soul will no longer be regarded as a term to be avoided, but will become as real and recognisable, as concrete and tractable, as are the corpuscles of electricity.

Science will then not only be able to verify and classify the facts of psychic research, but also to check the validity of much of that occult kind of "Science" which reaches us through supernormal channels, and which proves on investigation sometimes to be very unscientific indeed; that "ether body," for example, which "disintegrates" shortly after the death of the physical body!

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF FEBRUARY 9TH, 1889.)

There has been brought under our notice an article signed "Josephus F.T.S." in the December number of the "Theosophist." The writer of it evidently does not in the least understand the position and belief of the intelligent Spiritualist, perhaps not any more than we Westerners understand Eastern forms of thought. But a writer who deals with an unfamiliar subject should be guarded in expression. When he says of Spiritualists that their belief is "that a life of some seventy years of more or less virtue passed on this planet entitles them, after some purgation in their first heaven, to an eternity of bliss in higher heavens without the drawback of a return to earth" we are compelled to tell him that he is writing nonsense. We believe nothing of the kind, and we never conversed with a Spiritualist who did. Not less wide of the mark is it for the same happy-go-lucky writer to talk of us as knowing nothing of Karma. We don't call it by an Eastern name, it is true. But all Spiritualists know that a man makes his own future and goes hence to his own place. They do not believe, however, that that place is necessarily this earth.

—From "Jottings."

Mr. Crookes, Professor Zollner and Lord Crawford, and Dr. Huggins are men of science whose reputations and achievements are such that Professor Huxley's sneer, aimed at them, recoils upon himself with painful force. And these are not the only trained observers whose testimony in favour of Spiritualism renders Professor Huxley's criticism ridiculous.

—From a Paper by Mr. A. P. Sinnett.

THE REINCARNATION PROBLEM.

By W. H. EVANS.

Is it a problem? Or is it simply a guess? So much is involved in this question, it is susceptible of so many absurd renderings, that one may be pardoned for calling in question the statement that reincarnation is a problem at all. In *LIGHT* of the 16th ult., this question is dealt with so fairly by the editor that even those who differ and hold that reincarnation is true, must admit the weight of his criticism. If reincarnation is true, it is a fact; and as a fact must be susceptible of demonstration. But is it a fact? Is there anyone who has ever been able to prove that he has lived before in another body? Until we can get some clear and definite evidence on this point it will always remain a speculation. The difficulty of giving proof of reincarnation is admitted by its believers, and they fall back upon reasoning about certain facts of our everyday life, which they aver can only be understood in the light of this theory. This is probably the strongest ground its believers can take. If it offers a satisfactory explanation of the enigmas of evil and suffering, an explanation that is better and more complete than any other, then we must admit that we have some weighty reasons for accepting the probability for reincarnation.

It would, however, take up too much space to examine in detail all the reasons advanced in favour of the doctrine. I content myself with one, the chief reason as it seems to me which is advanced to convince the sceptic of its truth, viz., that it explains the injustices of life. The argument implies the operation of the law of cause and effect spoken of by reincarnationists as karma. And yet this explanation of the injustices of life is based upon the most glaring injustice, an injustice so cruel that no humanitarian could possibly find it in his heart to commit it. We are told that much of our suffering as well as our happiness in our present life is the result of causes which we have set in operation during past lives. But although we may suffer or rejoice as a result of these actions of ours in the past we have not the slightest consciousness or memory of having performed those actions. The connecting link in our consciousness between cause and effect is broken. We are thrust into incarnation deprived of our memory—and identity with past lives is necessarily destroyed thereby—and made to suffer for we know not what. Is not this deprivation of memory a gross injustice? Does it not deprive us of the power of utilising to the full the lessons which may be derived from such suffering?

We are like a pendulum oscillating between the conscious and the unconscious. Progress means the intensification of personal identity, and the integration of individuality. Anything which destroys memory destroys the personality and reduces the individuality to nonentity. That the reincarnationist feels this is shown by the way he labours to explain this loss of memory; by his insistence on the difference between personality and individuality, which every Spiritualist accepts. But that does not explain the gap in consciousness that we find in this theory. As Spiritualists, our researches have proven to us that memory is continuous from state to state. John Jones here knows himself to be John Jones when he has passed away, and as he goes on evolving there is no loss of the John Jones personality, but an expansion of it. He does not on "slipping through from state to state" lose any memory of preceding states. There is the orderly sequential thread of individuality running through all. And to me this fact nullifies all the arguments in favour of reincarnation.

Before closing I would like to give an experience which will show how easy it is for a person to imagine he has lived before. Some years ago, when occupying the platform of a Spiritualist society as the speaker for the evening, I had the following experience: Just prior to the delivery of the address, while the congregation were singing, I saw as though a portion of the wall of the building had dissolved and looking beyond it I perceived a large pulpit, in which was a man in the garb of a monk. He was a tall, powerful-looking man, with massive head, heavily marked eyebrows, and strong nose and chin. Between him and myself there was perfect unity of thought and feeling. Our consciousnesses had merged and become one. Gazing upon him I caught his passing thought, but so vividly that it seemed my own thought and to myself I said, referring to what I was about to do, "I have done this before." Now this did not to me mean that I had addressed many audiences before, which of course I had, but that I had done this a long time ago in the past. Experience had taught me that this expression, together with this complete unity of consciousness, belonged to the monk that I saw, and not myself. If it had not been for my experience in these matters I may have thought that this was a fugitive memory which had swirled to the surface of my consciousness, and so have come to regard it as evidence of a past life; instead of what it really was, a case of supersession. And every case of so-called memory of past lives that I have come across has been susceptible of more reasonable explanations than the one put forward. There remains one question, then: is reincarnation a fact, or a fancy? If a fact, demonstrate it.

To a mind content with little much of the universe remains hidden.—WILLIAM JAMES.

DR. CRAWFORD ON THE PSYCHIC BODY.

Dr. Crawford has kindly sent us a copy of his latest book, "Hints and Observations for those Investigating the Phenomena of Spiritualism," recently published in New York (E. P. Dutton and Co.). It is an enlargement of his pamphlet published in London by Mr. J. M. Watkins at sixpence. We take from the book the following observations on the psychic body, as being appropriate to recent articles in *LIGHT* on the same subject:—

"The psychic body if it really exists, and I think it does, has the following qualities amongst others:—

"(1) It is perfectly invisible to normal sight, though it may occasionally be made visible to clairvoyant sight.

"None of the entities in my experimental séance rooms has ever been visible to me; but various clairvoyants have described spirit forms as being present, and the descriptions have been apparently confirmed by vigorous and happy-sounding raps.

"(2) It is quite impalpable to normal senses generally.

"I have never seen, heard, felt or 'sensed' the psychic body or any entity in the séance room.

"(3) It is used as part of the mechanism for producing psychical phenomena.

"I have strong experimental evidence that this is so. The operators say that both the unfreed psychic body of the medium and their own freed psychic bodies are used in conjunction.

"(4) Physical matter presents no barrier to its passage through space.

"(5) It is of such a nature that when united to a physical body in a living person it is an exact duplicate of the physical body. It would appear that each cell or even atom of the physical body has somehow embedded in it, or superimposed on it, or connected with it, a corresponding element of the psychic body.

"(6) Its composition is not material in the sense that we know matter.

"(7) It would seem to radiate all round it an aura. There are signs of two distinct auras round the body of a man, and it is possible that one is due to the physical and the other to the psychical body.

"(8) It would appear to be the form or mould upon which the physical body is organised; it being therefore the permanent part of us while the physical is the evanescent."

THE SCEPTIC—AN ANALYSIS.

The most astonishing person we ever meet is the obstinate unbeliever: we give him our evidence, a little of which would have been sufficient for ourselves, and we find it has less effect than the breakers which dash themselves to pieces in their exasperation against a wall of rocky coast. Why is it that all our vehemence, all our confident conviction and all our complete and unanswerable reasons are of no avail against a particular type of mind? The answer is at least sevenfold:—

First, because the power to receive is as indispensable as the power to give—a certain receptivity and capacity of response. The seed cannot do all the work by itself; the ground must welcome it and co-operate, or there will be no harvest. There must be in the hearer the faculty which is willing to make some little venture and take some small risk in its desire for truth. It must lay aside the suspicion that the boat will not support its weight and launch out with a little manly confidence.

Second, he must be willing to believe; if the will is hostile, arguments will be in vain.

Third, he must have sufficient sense of right and wrong, and power of sound judgment, to recognise truth when he sees it.

Fourth, he must have some generosity of mind, willing to assume the good faith and sincerity of others, and not be too ready to underestimate their intelligence and honesty as gulls and credulous if not humbugs and liars.

Fifth, he must be without that pride which delights in being original and the exception, and not flatter himself that in being different from other people he is necessarily their superior.

Sixth, he must be sufficiently a lover of Truth to be willing to suffer some degree of worldly disadvantage in its pursuit.

Seventh, he must have an open mind and none of that prejudice which, having settled the matter to its own satisfaction, declines to re-open the question whatever may be the new evidence which arises.

Such seem to be necessary qualifications for a believer in any, to him, new teaching. We need not then be surprised if we often meet people who are wanting in one or other of these mental qualifications. They can't believe and it is nearly always their own fault.

F. FIELDING-OLD.

SYMBOLISM IN ANCIENT ARCHITECTURE.—On Thursdays, 23rd, 30th ult., and 6th inst., Dr. W. J. Vanstone dealt with Egyptian, Assyrian and Roman Temples respectively. On Thursdays, the 13th and 20th inst., his subjects are successively Greek Temples and Gothic Temples.

THE DEAN OF DURHAM ON PSYCHIC EVIDENCES.

We take the following passages from an article by Bishop Welldor in the "Daily Mirror" of the 28th ult. We note with interest his observation that "all spiritual knowledge depends on evidence," a significant proposition, but although it may sound a little ungracious we wish that the over-worked quotation from Shakespeare, "There are more things in heaven and earth," etc., were given a much needed rest. It has been almost "quoted to death":—

The war, with the heavy weight of suffering in its train, has greatly accentuated the desire for spiritual communion with the dead. Atheism has become almost an impossibility. Agnosticism has been felt to be not only irrational, but rather cowardly.

And just because people's faith has been instinctive, nay, inevitable, they have listened with a reverent eagerness to the first faint sound of any voice which came to them or seemed to come from the dead. This is the feeling which lies at the heart of such a book as Sir Oliver Lodge's "Raymond." It is a feeling not only natural, not only universal, but it is sacred and divine.

At such a time, when many souls are conscious that the dead are somehow nearer to them in death than they ever were in life, there are two principles which it may be well to lay down.

One is that it is the duty of every thoughtful man or woman to be prepared for fresh revelations. The wise man will throw open the windows of his soul as of his mind. He will welcome fresh light whatever be the source from which it comes. He will realise that no wiser words were ever spoken than those of Shakespeare:—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The assumption that spiritual knowledge is and must always be unattainable is a sin against human nature.

If the spirit survives death—and who can believe that it does not?—then the appearance of the spirits of the dead or the dying to the living can be no impossibility; it is not even improbable, it is *a priori* more likely to be true than false.

But all spiritual knowledge depends upon evidence. The question which needs to be asked is not whether such knowledge is possible or not, but only whether it is proved or not. For, as the desire for knowledge of any kind is intense, so should the caution in accepting such knowledge be vigilant.

Truth is the sublime prerogative of humanity. It is none the less sacred when it is or may be itself unwelcome. For the plain duty of man is to welcome with an open mind all truth, whatever it may be.

"PHILOSOPHY AND THE WEATHER."

Our allusion to Heraclitus in LIGHT of the 25th ult. (p. 25) has drawn the following comment from Mme. Isabelle de Steiger:—

"As the philosophers of antiquity were apt to speak in parables, is it not probable that the great Heraclitus was referring to water in relation to the soul as a symbol only? He seems to imply that so long as the soul preferred to live within her own elementary region of illusion she elected her own destiny—briefly 'she desired to be wet.' The succeeding and required discipline by fire produced the clouds of sorrow and trouble, which were most distasteful to her.

"This is true of humanity now. We shrink from the fire ordeal, though we know it brings us light and life, we still love to linger in our wet souls, and forget that we may leave this world with souls so wrapped in clouds that the silver linings are not yet visible to us."

MEDIUMS AND THE LAW.—Ronald Brailey, described as a teacher of psychology, of St. Marks-road, North Kensington, was fined £10, with five guineas costs, at West London, on the 30th ult., on a charge of professing to tell fortunes with intent to impose. Detective-sergeant Clarke said that when arrested Brailey said, "I absolutely deny telling fortunes with intent to deceive," and as witness was searching the house defendant added, "If you are looking for a crystal you won't find it." Mr. Barker, for the Commissioner of Police, said that two young women went to the house on the instruction of the police, and for a fee of 5s. each were "told the usual twaddle." In the defendant's room was a book containing a number of names and addresses. Mr. Pierron said that the defendant had got into touch with persons who studied what was known as occult science, and he had followed this up for some years as a means of adding to his income. He did not, however, make a great display, and there was nothing to show that he had been getting money out of girls by telling them a lot of nonsense about their future. He had lived in the neighbourhood for 15 years, and was well respected. Mr. Boyd, the magistrate, warned the defendant that if he offended again he would be sent to prison. "Evening Standard."

VISIONS OF MONS AND SPIRIT INTERCOURSE.

THE VIEWS OF SIR J. COMPTON RICKETT.

Speaking on a recent Sunday at a meeting in Northampton, Sir J. Compton Rickett, M.P., is reported (in the "Northampton Daily Echo") to have made the following remarkable statements regarding the "Visions of Mons" and the evidences of modern Spiritualism:—

He had had some extraordinary communications of various kinds showing what the Germans thought. On one occasion some German prisoners were taken, and they asked, "What devilry have you been practising? Right along the front of your line there was a zone or line of fire and we could not get past it." There was no ring of fire: it was in the imagination of the enemy. He (Sir Joseph) was sure something happened, and that something was outside the ordinary processes of life so far as we knew them.

After referring to the marvellous strides which had been made in wireless telegraphy and telephony, and saying that his friend, Sir Oliver Lodge, confidently anticipated still more wonderful triumphs in these directions, the speaker asked whether there was anything to prevent ether, "that mysterious fluid," being the vehicle through which prayer and spiritual influences should be brought to bear upon the souls of men. We were so apt to separate the spiritual from the material, which was a great mistake, and a cause of damage both to thought and realisation. He believed that the result of these mysterious and wonderful happenings was to show that God could be in His heavens and yet "beset us behind and before and lay His hand upon us." There was evidence that what was called Spiritualism was largely the effect of the living upon the living, of mind upon mind, and if mind could communicate with mind without any intermediary and over any distance then anything was possible.

THE INDIAN ROPE TRICK.

Writing in the "Daily Mail" recently, Sergeant G. P. Curtis, of Fovant, Wilts., relates that he saw the Indian rope trick performed by a wandering troupe at Khandala, near Bombay, in 1902. "The boy climbed up the rope and disappeared. It seemed quite five minutes before he reappeared at the top of the rope and slid down." Sergeant Curtis adds that the feat was performed in the open air at noon, that he examined the rope, and could see nothing unusual about it.

We have since received a letter from Mr. Morris Hudson (Bathampton) who writes:—

"Some years ago, at a Margate Hotel, I became acquainted with a Colonel, whose name I have forgotten, who at the time was a Governor of one of the West Indian Islands, and who had passed some years of his professional career in India. I asked him if he had ever seen the famous rope trick which the fakirs were said to perform. He replied that on one occasion, about twenty minutes before sunset, in the presence of a crowd of natives and a few English and Americans, he had seen it done. The fakir threw the rope up, which at once became rigid, and that a boy climbed to the top of the rope and disappeared, and was not seen again. The English and Americans present raised a sum of money and offered it to the fakir, asking him to do the trick again, but he refused, and would not accept the money. When I asked the Colonel what his explanation of the wonder was, he answered that they were all completely puzzled and could only think that the fakir had hypnotised them."

That was a great discovery of Tyndall, who in studying the phenomena of Light and Sound arrived at the conclusion that ripples will often accomplish what billows fail to effect.

MRS. ELLA WHEELER WILCOX.—We learn with sorrow from Mrs. Ella Wheeler Wilcox that she has been seriously ill, the result of a chill and complications. She fears it will be impossible for her to recover sufficiently by the 13th to be able to be present at the L.S.A. Social Gathering on that date.

DR. BEALE AND E.M.S.: A REQUEST (reprinted).—The reality of Dr. Beale, the spirit doctor associated with the remarkable cure of E.M.S. as described in her book "One Thing I Know," has been demonstrated by several other cases of healing from the unseen, in cases which the doctor was asked to undertake. This good work is amply sufficient to give validity to the following request from E.M.S. herself: "I should be greatly interested to receive confirmation of Dr. Beale's work in the spirit world through a medium unknown to me. Will some reader of LIGHT, able to get into touch with an enlightened spirit on the other side, ask him or her to go and visit Dr. Beale's home and to give an account of the work being carried on there? If details of the building and grounds as well as the names of some of the workers could also be given it would be most convincing. I shall be delighted to receive any other information obtained in this way."

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"RUPERT LIVES!"

THE PSYCHICAL INVESTIGATIONS OF A PASTOR.

The Rev. Walter Wynn, who, as everybody knows by this time, is editor of "The Young Man and Woman," had not to proceed far with his inquiry into psychic evidences to discover the truth of the matter and to realise how grossly unfounded and misleading were the views expressed by many of those who assumed to speak on behalf of the Churches. We recall the article in his magazine in which Mr. Wynn dealt faithfully with an ancient and oft-quoted sermon on Spiritualism by the late Dr. T. De Witt Talmage, the fiery pulpit orator of New York, whose name in the 'seventies was known and acclaimed throughout Christendom. That sermon was a mere piece of fustian—bombastic, shallow and false—but it was a great stand-by to a portion of the "religious" press, which was accustomed to reproduce it as a counterblast whenever the heresy of a real "communion with the dead" appeared to threaten the doctrines of the orthodox. A very small acquaintance with the facts enabled Mr. Wynn to see that the foaming rhetoric of the American preacher was the outcome of ignorance and a perverted imagination, and he found it an easy and perhaps not an uncongenial task to expose the sham.

In his latest book, "Rupert Lives!,"* Mr. Wynn gives us a simple and straightforward account of his experiences as a psychic investigator, the statement of a man who, as he tells us, "acted as reporter and editor only." Following the apostolic injunction, "Prove all things" (which some of his fellow-ministers seem to have forgotten), Mr. Wynn brought to the inquiry a keen sense of responsibility, a fine courage, and an abundance of wholesome common sense, and was rewarded with proofs utterly convincing to himself and we should imagine hardly less convincing to any impartial person who reads his narrative.

It is noteworthy that he attained his convictions mainly by way of professional mediums, principally Mr. J. J. Vargo, Miss McCreadie, and Mrs. Wesley Adams, the evidences gained through whom form the staple of several chapters of the book. Even the seasoned Spiritualist will find the narrative full of interest, for the proofs are singularly conclusive. Mr. Wynn doubtless took up the matter when the time was ripe for him to receive the revelation. He had not to wander in the wilderness for years as have some of those who seek that for which they are not ready. In this, as in other matters, there's a Divinity that shapes our ends. It could not be otherwise in a universe that is informed with intelligence down to its smallest particle. In the chapter "A Staggering Revelation" the author remarks:—

It will be seen that I entered upon my investigations in a prejudiced state of mind. The facts have battered my ignorance to pieces. I have read Hudson's "Psychic Phenomena" and Myers' "Human Personality." I have carefully considered every theory advanced in explanation of the phenomena. I have crushed more investigation into two years than many men give in a lifetime; and my broad conclusion is that of Sir Oliver Lodge and Mr. J. Arthur Hill. I have lived to prove that what Stead always told me is right. We are surrounded by the departed spirits of those we love. All the phenomena may not be accounted for by that simple fact; indeed I question whether it is yet known how the spirits of the departed are able to use certain psychics, but although there is a realm of unexplored mystery attached to the subject, the conclusion cannot be escaped that discarnate beings do communicate with us.

* KINGSLY PRESS, LTD., 2s. 6d. net, 2s. 9d. post free; and of "LIGHT" (Book Department).

This admitted, the problem resolves itself into this: are they our loved ones? My answer is in the affirmative. The proof to my mind is indisputable that my son has spoken to me.

We congratulate Mr. Wynn not only on his gains in knowledge, happiness, and assurance, but also on the sturdy common sense which he brought to the consideration of the matter. For there is a type of mind which in this subject is continually baulked and baffled by its own perverted ingenuities. Too sophisticated to accept simple facts or to appreciate the homely simplicities of natural life, it refines and refines with such exceeding subtlety that in the end everything is shuttled and shredded away into foolishness and mere vacuity. At the other extreme we have the man who comes in, is convinced, and, beginning with a piece of conclusive evidence, winds up with the discovery that he is the Heaven-sent prophet of a new philosophy final and complete (as constructed by himself). We may even learn incidentally that he has lived before, having been aforetime Marcus Aurelius or Peter the Hermit. These are the extremes of the subject—necessary, perhaps, to provide freedom and balance. Between them advances an ever-increasing body of persons of good judgment and good sense to whose ranks we may cordially welcome Mr. Walter Wynn. We know that he will appreciate with us the infinite humour of life in ordaining that after preaching for centuries the reality of a world of spirits the clergy shall awaken, one by one, to the earth-shaking discovery that they have been telling the truth! Twenty years ago such a book as "Rupert Lives!" would have fallen like a bomb-shell amongst the Free Churches. But things have been happening in the meantime. Theology has begun to think.

FROM THE LIGHTHOUSE WINDOW.

Mr. W. Kensett Styles, who was formerly a member of the Council of the L.S.A., is now in South Africa. In the course of a letter to Mr. Withall, sending remembrances to his friends at home, Mr. Styles writes: "I keep on meeting people who know LIGHT at every turn." Although we knew that our journal penetrates into the remotest parts of the world, we are glad to have this testimony of its influence.

Many readers will remember Miss J. L. Till, who some years ago delivered a series of lectures to the members of the Alliance. The following allusion to her was made in the "Liverpool Post and Mercury" some time ago: "Miss J. L. Till, organising secretary to the Liverpool Women's Industrial (War Economy) Council, which has completed its work, possesses a mind richly stored, *inter alia*, with Scottish history and folk lore. Especially are her stories of both Bannockburn and Culloden worth recalling. Incidentally, she treasures a relic worn by Flora Macdonald on the memorable day of her farewell to Prince Charlie in the Isle of Skye."

Some years ago a story got abroad to the effect that Houdini's marvellous feats in releasing himself from handcuffs and other forms of captivity were effected by "psychic power." Mr. Hereward Carrington publicly contradicted the story, as one who, knowing Houdini, was able to affirm that his tricks were the outcome of pure legerdemain. The tale, however, persisted in some quarters in spite of the denial, not a little to the regret of those who are more concerned for the quality than the quantity of psychic evidences. Now that Houdini has been "filmed" while performing some of his astonishing feats, let us hope we have heard the last of the absurd theory.

Preaching at Westminster on Sunday, the 26th ult., the Rev. F. B. Meyer declared his belief that "life is threaded with beings from the spiritual metropolis, the City of God, who are constantly walking amongst us." "I am quite sure," he adds, "demons are abroad, but there are also spiritual ministrants, and we rush past them in Fleet-street and Charing Cross and Ludgate-hill. Many an angel's wing beats in our faces, many an angel's touch is on our shoulders." By "demons," of course, Dr. Meyer means "devils" (a "demon" strictly is a spirit whether good or bad) and it is not necessary to look for them entirely in the unseen world. The evening paper which prints the account heads it satirically "Angels in Fleet Street." It is hard to believe, of course, but we believe there are angels even there!

THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT.

(Continued from page 38.)

ST. PAUL AND THE ETHEREAL BODY.

When you come to examine St. Paul's own term, you see that he knew all about the ether body, though maybe his grasp of the scientific aspects of the ether was not as specific as ours. His word for the expanse, or heaven as our translation renders it, is *οὐρανός*, and he employs a corresponding adjective *οὐράνιος* for "heavenly." But *οὐρανός* means primarily the vaulted expanse of the sky. Hence (Mark xiii. 27) we are told that the elect will be gathered from the remotest points of the earth and *ἀκρον οὐρανοῦ*—the expanse. In poetic imagery the expanse is pictured as a scroll or garment, which the author of the Epistle to the Hebrews says (i. 12) is destined to be rolled up. This is the expanse where clouds and tempest gather. Christ tells the Pharisees (Matt. xvi. 2) "In the evening you say, It will be fine weather, for the *οὐρανός*—expanse—is 'red.'" From the expanse the Holy Ghost descends (Matt. iii. 16); from it comes the voice which endorses Christ's mission and declared him the Beloved Son; from the same expanse came the voice in answer to his prayers (John xii. 28); and Christ's promise to Nathanael was that he should see the expanse opened and angels going up and coming down upon the Son of Man. From such usages as these the word passes naturally to be employed specifically in the sense of the dwelling place or home of God, the seat of the most High; but its primary meaning is the expanse, the empyrean; therefore the primary meaning of the corresponding adjective is ethereal—consisting of or originating in the ether of space. So that St. Paul does, in so many words, contrast the clayey physical man with the other man from the ether of space, thereby anticipating Sir Oliver Lodge's arguments by nearly 2,000 years.

These Pauline adjectives are very important. St. Paul was in the position of a man who has to invent a terminology for a new science, though he is restricted in the use of the old words in the new sense. In our time we ransack Greek and Latin for the new words which expanding science is continually requiring. We have a science of earthquakes; we want a name for it. We know that *σείσμος* in Greek means a disturbance of the sea or the land. We add "ology" (which means a word, or discourse) at the end of *σείσμος*, and we have the word seismology fresh made for our purpose—seismology is a scientific discourse about earthquakes. But these expedients were not open to St. Paul. He could not invent new terms for he was not an Englishman with Greek as a kind of reserve language, a thesaurus of easily adaptable terminology. He had to make the best of the Greek as he found it. So it is that all he can do, when he creates the technical terminology of Christian psychics, is to take the classical Greek words, and endeavour to stamp the new scientific significance upon them. In the passage we have been considering we shall find a striking and luminous instance of this. "As surely," says St. Paul, "as there is a human body there is a spiritual body." And again, "an animal body is sown, a spiritual body is raised." Now St. Paul's word for "animal" is *ψυχικόν*, an adjective constructed from the Greek word *ψυχή*. And *ψυχή* means primarily the breath, then the life; then it comes to mean the soul, as the seat of the affections, desires, aversions, which we manifest in this life. The word is contrasted with *πνεῦμα*, which means the spirit. As Canon Streeter puts it, *ψυχή* refers to the faculties which we share with the animals, while *πνεῦμα* refers to the higher spirit faculties in which our powers transcend theirs. When, therefore, St. Paul employs the corresponding adjective, I think he obviously means by "animal body" (*σῶμα ψυχικόν*), or "soulish body," a body suited to the use of the soul, a body suited to be the means of interaction between itself and a physical environment. But if this be true, there is at once a presumption that the other adjective, *πνευματικός*, "spiritual" is formed after the same fashion. That is to say, St. Paul's "spiritual body" is not a body made of *πνεῦμα* spirit, as we commonly understand it, but a body adapted to the life of the *πνεῦμα*, a body adapted to exist and function in the realms of the *πνευματικός*, the spiritual. And the ethereal body precisely fulfils that condition, so that this interpretation of St. Paul's terminology is not only on the face of it thoroughly sound, but adds coherence to the argument and dovetails into Sir Oliver Lodge's reasoning. Let me wind up not in my own words (which you might suppose were carefully framed to give an artistic finish to this portion of my argument) but in a paragraph from the latest and best Anglican pronouncement on the subject, Canon Streeter's Essay on the Resurrection of the Dead. These words were written, bear in mind, long before the publication of Sir Oliver Lodge's article, long before his address to the Society for Psychical Research:—

"The idea that lies behind St. Paul's mind, put into modern language, is something like this. The body is essentially the means of expression of the life of the spirit, and

the organ of its activity. As such it is adapted to its environment, and it draws its substance and nourishment from that environment. Change the environment, and the spirit must find a new expression for its life, a new organ of its activity, a new 'body.' But the new 'body' will be as perfectly (indeed, we hope more perfectly) adapted to the new environment as the old body was to the old environment; it must, therefore, be of an entirely different character. 'It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural, it is raised a spiritual body' (I. Cor. xv. 42-44). And its substance (whatever that may be) is derived from the new environment; it is a 'building from God, a house not made with hands, eternal in the heavens' (II. Cor. v. 1). 'Thou sowest not the body that shall be . . . but God giveth it a body.' (I. Cor. xv. 37-38).

There is an oft-quoted passage in the Second Epistle to the Corinthians which is in complete consistence with these views, and with Sir Oliver Lodge's theory, though one does not see the full force of the passage at the first. In the first verse of the fifth chapter of the Second Epistle, St. Paul says, "for we know that if this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the ethereal expanse." The point here is the present tense "we have" (*ἔχομεν*), where the traditional dogmatic view would have required a future tense. We have the body now, he says: it is not made with hands—that is to say, not of physical moulding—but it is "eternal in the ethereal expanse"; for residence in which, as we have seen, it is pre-eminently suited. Let me in passing call your attention to the extreme significance of the succession of present tenses in the reply of Christ to the Sadducees. You all remember the case they posed to him of the seven brethren, who successively married the one woman—"For in the resurrection they neither marry (present tense) nor are given in marriage, but are as the angels in heaven . . . God is not the God of the dead but of the living." If, as mistaken dogmatism has taught the resurrection is a future event for all those whom we were taught to regard as "sleeping," these present tenses should all have been future. "In the resurrection they will neither marry nor will they be given in marriage." But if the view of the psychic researcher is correct, that the resurrection to ethereal life is an event which follows instantly upon death for each individual soul, then the present tenses are precisely what we should expect to find. In brief, but emphatic words, we are spirits here and now.

Both our creeds in the original speak of the ascension of Christ into the ethereal spaces. The writer of the Epistle to the Hebrews says that he passed through the ethereal expanses, and was made higher than these. In the New Testament account of the Ascension it is said that he ascended into the *οὐρανός*—ethereal expanse (sing.). Modern theologians, in telling us that his ascension was not a physical elevation, do but accept our view that there was a dematerialisation of the physical frame, materialised again and again in the forty days after the resurrection, and a consequent emancipation of the ethereal body for its transition back to the interstellar spaces. Doubtless this body, as that of a uniquely-powerful psychic, was finer in texture than ours, but probably the difference was only in degree, and not in species. St. Paul's language in allusion to these pregnant facts, is in complete accord with his own resurrection teaching and with Sir Oliver Lodge's theories. The apostle declares that God made Christ to sit at his right hand in the ethereal places, far above all rule and authority and dominion (Eph. i. 20); and elsewhere he adds that at the name of Jesus every knee should bow, of things ethereal and things on the earth. Possibly the expression *passed through the ethereal expanses* (Heb. iv. 14) may enshrine a hint of a transition through ever finer grades of the spirit life up to that supreme fineness which alone could come into contact with the Godhead and sit down at His right hand. Finally, we are told that these spaces are also (as we should expect) the home of spirits of lower moral calibre. We know that these can be kept from unwelcome contact with other denizens by the difference in the vibrations working according to the great principle of affinity: but that they are there is affirmed by St. Paul (Ephesians vi. 12) when he declares that we wrestle not only against flesh and blood, but against the spiritual hosts of wickedness in the ethereal expanse. That passage goes far to justify my argument that *οὐρανός* refers to the ethereal expanse, and not to heaven in the limited sense of the dwelling place of the angels and the blessed. In making a translation which speaks of the "spiritual hosts of wickedness in the heavenly places" our translators have been strangely blind to the extraordinary implication of their version, which would suggest that heaven in the theological sense of the word contains hosts of wicked spirits fighting against God.

Dr. Powell then passed to a consideration of the true meaning of the idea of the Trinity, citing the views of Dr. Weymouth, Dean Alford, Dr. Illingworth, and amongst the early fathers of the Church, Thomas Aquinas. His point related to the possibility of the Holy Spirit existing in the bounds of time as suggested by the Greek text of John vii. 39 which correctly reads "the Spirit was not yet," i.e., did not yet exist in manifestation. It was an expression of the Eternal Being given in times and seasons. Dr. Powell

admitted that these were very deep waters. It is sufficient here to indicate the scope and nature of his reasoning in his concluding remarks:—

Evolution is a progressive process. If it be a characteristic of the Holy Ghost we might expect that powers and capacities not originally within His range would ultimately come to be there. It is extremely remarkable that Christ uses language which goes far to confirm this view. In John xvi, at v. 12, we have a very striking passage: "I have yet many things to say to you, but you cannot bear them now. But when He has come—the Spirit of Truth—He will guide you into all the truth. For He will not speak as himself originating what He says; but all that He hears He will speak, and He will make known to you the things that are coming."

From these words it seems to me that there follow three necessary inferences.

(a) That the Holy Ghost does not himself originate the teaching which he conveys, and therefore acts as a minister of the teaching of another, namely, Christ himself. That seems to indicate quite clearly a difference of status, and (humanly speaking) a minor degree of knowledge.

(b) That this relative inferiority of status corresponds to an origin in time, such as that which is indicated by the passage upon which I have based this argument; and

(c) That we may expect the Holy Spirit to play a part of increasing importance in the enlightenment of humanity.

And again, if these are correct and justifiable inferences, we might expect a time in human history when the intervention and work of the Holy Spirit would become unmistakably evident, by means of agencies directly operating between the terrestrial and celestial spheres. And I am convinced that we are upon the verge of that age, if we have not already entered it. For it was pictured, long before the birth of Christianity, in a glowing passage which better describes the spiritual manifestations of our day than any words that I could frame or utter—"And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions, and also upon the servants and the handmaids in those days will I pour out my spirit."

AN EXPERIENCE ON THE THRESHOLD.

"Advocatus" sends us an instructive passage taken from the book "Englishman, Kamerad!" by Captain Gilbert Nobbs (London, Heinemann). In an attack in the battle of the Somme at Throues Wood the author of the book had been hit in the left temple, and, wounded, fell into a shell hole. The bullet passed out through the right eye and he was completely and permanently blinded. Later he was found and decently treated by the Germans, though he confirms their inhumanity in other cases. He lay out for some two days and apparently suffered comparatively little, aided seemingly by occasional or prolonged unconsciousness. This incident, however, which follows, he insists occurred just after he had been wounded and while he was fully alert to his circumstances, and before any unconsciousness had supervened. Indeed a fellow sufferer, a soldier named Arnold, who was also captured, was with him at the time and helped and bandaged him. The following extract describes what supervened:—

"I hesitate to tell what followed. But as I am trying to record the sensations experienced at the time of receiving a head wound I will describe the next experience simply and leave the reader to form his own conclusions.

"I was blind then as I am now; but the blackness which was then before me underwent a change. A voice from somewhere behind me said: 'This is death, will you come?'

"Then gradually the blackness became more intense. A curtain seemed to be slowly falling; there was space; there was darkness blacker than my blindness; everything was past. There was a peacefulness, a nothingness; but a happiness indescribable.

"I seemed for a moment somewhere in the emptiness looking down at my body lying in the shell-hole, bleeding from the temple. I was dead, and that was my body; but I was happy!

"But the voice I had heard seemed to be waiting for an answer. I seemed to exert myself by a frantic effort, like one in a dream who is trying to awaken.

"I said, 'No, not now; I won't die.' Then the curtain slowly lifted; my body moved and I was moving it. I was alive!

"There, my readers, I have told you, and I have hesitated to tell it before. More than that, I will tell you that I was not unconscious; neither did I lose consciousness until several minutes later, and then unconsciousness was quite different.

"I have told you how clear was my brain the moment I was hit, and I tell you also that after the sensation I have just related my brain was equally clear, as I will show you, until I became unconscious.

"Call it a hallucination, a trick of the brain, or what you will. I make no attempt to influence you; I merely record the incident—but my own belief I will keep to myself.

"Whatever it was, I no longer feel there is any mystery about death. Nor do I dread it."

PSYCHIC PHOTOGRAPHY: SUCCESSFUL EXPERIMENTS.

At half past two in the afternoon of Saturday, January 11th, 1919, I kept an appointment made by post with Mr. Wm. Hope at 144, Market-street, Crewe, Cheshire, for the purpose of psychic photography. Mr. Hope opened the door and seemed surprised when I told him my name. An American gentleman had just arrived without any appointment, and it seemed that Mr. Hope had concluded this man to be myself. Explanations followed, and we proceeded to carry out the experiment. Hope collaborates with another psychic, a Mrs. Buxton, who lives at the above address with her husband and children. In a small back room we four sat round a round wooden bare table with our hands on it, touching, and the packets of plates were placed in the centre. A hymn was sung, a prayer was offered by Hope, and presently he was controlled by one who purported to be a North American Indian. He seemed to become rigid and both hands were firmly clenched; with one thumb he rubbed his forehead perpendicularly and with the other hand he rubbed the back and the crown of his head. When in this state he seems to ask what is wanted, in a way an Indian might, but I did not understand, and it was Mrs. Buxton who told us what to answer—that is to say that we wanted a photograph. It was arranged whose plates were to be used first, and soon Hope became normal again. (I might remark here that, having seen many mediums controlled, it struck me that Hope appeared more strongly under an influence than most, or any, of them.)

Mrs. Buxton now told him what the arrangement was, and all four placed their hands—one under, one above—on the packets of plates, one hand over the other, just for a minute or two; then I took my packet and, acting under instructions, kept it in my trousers pocket, the other gentleman doing likewise.

Then Hope got his tripod and camera ready, helped by Mrs. B. I went with him into what they called the dark room, which was in reality only a cupboard off the room we had sat in. He lit a bit of a candle in an old lantern, and I cut open the packet of plates, taking the two on top and placing them in the slide and signing each as I did so. The packet I closed up and put in my pocket, and it was not out of my pocket or attaché case until used again similarly next day, a Sunday (January 12th); I had been invited by Hope to bring an unopened packet of plates if I preferred, and this particular packet—quarter size Sovereign Brand—I had bought in a shop in Manchester-street, Liverpool the day previously. From the dark room we stepped into what appeared to be a small disused conservatory. I took a seat on a chair in front of a piece of old rug which hung on a bamboo cane, while Hope put the slide in and adjusted the camera. When that had been done and the focus found, Mrs. Buxton joined Hope on his right hand side, and while he exposed the plates their hands were lightly in contact, one placed over the other. The exposure seemed to me fairly long. We went immediately into the dark room. I removed the two plates and put them into the developing dish. Hope poured on the developer, and the dish was held and kept moving for developing purposes by the gentleman already mentioned. On one plate a spirit head showed; on the other there was nothing except my own figure.

On the following day practically the same routine was followed (without the other man) and one of the two plates used showed the head of a young man, the other being a blank.

On this second occasion I remarked that the exposure appeared prolonged, and the result was a vivid likeness of my eldest son who died of wounds in November, 1914; while the Saturday picture is a quite recognisable likeness of his mother, who passed over in the following April.

Note.—The American gentleman obtained on one plate the outline of what appeared to be a head, but it was very indistinct.

J. I. H.

[The author of the above article, a London business man, has shown us the photographs, which by comparison with photographs taken in life show an unmistakable likeness, and are amongst the best psychic photographs we have seen.—Ed.]

SIR ARTHUR CONAN DOYLE's forthcoming engagements include addresses on "The New Revelation" at Cheltenham on the 13th inst., and at Cardiff on the 14th inst. We learn further that the students of Christiania University have sent him an invitation to visit Norway and deliver his lecture there in several towns. It is not unlikely that he may accept the invitation in the coming summer.

THE Union of the East and West is organising a special performance of two Indian plays, "Savitri," a lyrical drama based on a story from the ancient Hindu Epic "Mahabharata," and "The King and Queen," a modern play by Sir Rabindranath Tagore. These plays will be presented at the Comedy Theatre, Panton-street, Haymarket, S.W., next Wednesday, the 12th inst., at 2.45. Tagore's songs, set to music by Landon Ronald, will be sung. The cast includes many well-known actors and actresses. Further particulars can be had from the Hon. Organiser, Mr. K. N. Das Gupta, 14, St. Mark's Crescent, N.W.

THE VALUE OF PHENOMENA.

A MEDIUM'S VIEWS.

By PERCY R. STREET.

With the present-day interest in Spiritualism, occasioned sadly enough, through the disasters of war, the old question as to the real value of phenomena comes up for thoughtful consideration. Spiritualism is based upon a series of tangible manifestations directly emanating from the unseen world through various instrumental sources. These manifestations are essential if Spiritualism is to obtain credence, for it is unreasonable to expect the acceptance of its claims if they are not adequately supported. We must in consequence view with the strongest disapproval any attempts to delegate phenomena to a secondary place in our propaganda. Such a course would be fatal to progress. We might for the moment hold the people, but sooner or later a race of sceptics would be bound to arise, honestly doubting the authenticity of past records. The demonstrations of phenomena have secured for Spiritualism its present reception, and whatever steps we take must necessarily be in the direction of maintaining the highest possible standard, for never has the need for clear and decisive evidence been so great as now. Some of our platform manifestations could doubtless be dispensed with since they tend to bring discredit on our cause, but for sound, healthy demonstrations of the reality of spirit return there is always a place of honour.

The sensation-mongers, whose stock-in-trade principally consists of an unbounded belief in themselves and a "gift of tongues" (?) soon fail to attract any save the credulous and gullible. In their place, it is necessary in order to meet the needs of the intelligent and earnest inquirer, to have logical exponents and cultivated sensitives capable of propounding and demonstrating the claims made.

We are sometimes asked to believe that as beings endowed with intuition, our comprehension of Truth does not depend upon phenomena; but while it may be admitted that man can become intuitively cognisant of Truth without apparent external experience or observation, the fact nevertheless remains that intuition is not always to be trusted, and that the imperfect functioning of this faculty has led to much of the accretion of error surrounding the philosophical systems of the past. The right apprehension of Truth, therefore, demands not intuition alone but reason and inference from experience.

THE IMPORTANCE OF PRESENT-DAY EVIDENCE.

For more than sixty years Spiritualists have sought and observed phenomena and endeavoured to discover and reproduce the conditions of its manifestation. The unceasing production of evidences has enabled them to build an impregnable structure, defying all manner of onslaught, from all classes of opponents. Out of an incalculable mass of superstition, folklore, religious beliefs and dark-age legends, they have constructed a science complete with all necessary demonstration of their claims. Spiritualism has planted its banner beyond the outposts of ordinary scientific research, thus drawing upon itself the eyes of the world and evoking a storm of criticism. Its assertions have been accounted preposterous, a sort of new "Arabian Nights." Yet in the face of all opposition it has not only maintained its position but has drawn to itself men and women of intellect and culture, whose names are household words in the religious, scientific, and philosophic worlds.

Then why this clamour for a "higher Spiritualism"? Our cause owes its position not so much to the efforts of the earthly workers as to the untiring labours of our friends in the unseen. The new cry seems to emanate from those who, having gained their own conviction of spirit communion through the aid of these unseen helpers, would now relegate them to the background and preach what is nothing more nor less than a "Spiritualism without the spirits"—a Spiritualism of strange and weird tenets mainly conspicuous for the entire absence of any reasonable demonstration of its claims. What success can attend such a crusade? We are striving to bring the world into a certain knowledge of a future life, a life regarding which it has become dubious, owing not so much to historical criticism of the grounds of belief as to the low ideal that is generally taken in religion of what that life is. Through one channel alone can convincing evidence be obtained, and that is the demonstration of their continued presence furnished by those who have passed beyond death's grasp and now enjoy the fuller life. This is the channel Spiritualism strives not only to keep open but to expand in order that the throngs from spirit life may multiply the evidences until there is a universal surrender on the part of man to the truths they bring.

There is another point, however, worth serious thought, concerning phenomena, viz., its quality. To our shame it must be confessed that again and again we find fare of a very unsatisfactory nature presented to the people. In order to bring conviction it is at all times necessary to aim high, appeal to the best within, and not pander to the craving for sensation. It is equally simple to produce elevating manifestations as those of an opposite character. The need of phenomena of a clear and concise nature is great at the present time. Is it not, therefore, the bounden duty of those having psychic and mediumistic qualities in

the course of unfoldment to see that the best conditions are furnished?

THE VALUE OF PHYSICAL PHENOMENA.

Again, in recent years we have felt the need of physical manifestations. The mental phases have become prominent, to the exclusion of the former. Yet how valuable are the contributions of physical phenomena! They appeal to a large class of intelligent people whom the mental phases fail to satisfy. The mental element in psychism is open to many explanations in their minds. But the strong meat of the physical evidences they assimilate in a manner that leaves no doubt as to its value. There is a blight of materialism upon spiritual growth in our midst; churches are wondering at their arrested growth, and a noticeable feature of the war has been the absence of any definite statement concerning a life beyond the grave. Is it any wonder that thousands leave the religion of their fathers and join the ranks of scepticism, or, worse still, indifference? The only way to recall these drifting souls is through the constant manifestation of spiritual realities; naught else will hold them. The phenomena of Spiritualism place before them the facts of life here and hereafter, forcing away the insidious growth of doubt. Phenomena have made our cause what it is, and phenomena will continue to improve our position. Let it be borne in mind in all-times of temptation, when drawn aside from the path through the oratorical glamour and sense-numbing persuasiveness of this or that one with new and wondrous revelations of occult significance and mystery, that the modern man needs a modern religion, free from superstition, mystery or uncertainty; a religion the ideals of which are based upon the sure foundations of demonstrated truth, something for him to see and realise as well as life by. Hence the value of phenomena, which from their very significance lead man to the contemplation of the spiritual and so to God.

"PSYCHIC SCIENCE."

On the credit side of his account with Truth, in the thanatistic "Riddle of the Universe," Haeckel remarks that what he calls "consecutive thinking" is rare in this world. It is conspicuous in "Psychic Science," by the Rector of Dijon Academy. His introduction is marked by an intellectual goodness that, as a leading characteristic, is also rare. The intellectual beauty of the work is marred by the circumstance that some of its chapters are reprints of articles published in various Reviews—the "Revue Philosophique," "Revue Scientifique," "Revue de l'Hypnotisme," "Nouvelle Revue," etc. The matter of these should have been fused, so to speak, with the thought as a whole, and much surplusage and bald repetition thus avoided. Nevertheless this book stands very high amongst the works of its order.

Writing of the different classes of psychic phenomena and of the position of researchers towards these, the author admirably says: "The most urgent task, unless we choose to deny its possibility, is the absolute, complete and impartial revision of the process of animal magnetism. In this, and this alone, lies the key to all subsequent problems (telepathy, mental suggestion, externalisation of sensibility and motricity, the phenomena known as the physics of spiritism)." And "it is by experiments, not by arguments, that the whole study of animal magnetism must be recreated *ab initio*." Admirable, too, is his differentiation of the true experimental method from the merely empirical procedure, unhappily often confounded.

What is termed the "New Psychology" is of a chameleonic nature. Much of the "beggarly psychology of the schools," as Maeterlinck characterises it, is a refined physiology, sometimes clad in a few rags of the psyche, not seldom quite naked. Professor Boirac's variety, although frequently described by him as psychological physiology, is perhaps not fairly classed as a variety of the scholastic psychology, being a true scientific form free to move in the Socratic manner—wherever the facts or the arguments may lead.

Of the making of terminologies there seems to be no end. In "Psychic Science" we have another system, possibly transitional, like others, to a future one of more centrality. "Cryptoid," "crypto-psychic," "hyloscopy," are terms that go with "parapsychical" and others less strange to the readers of LIGHT. Hypnoid, magnetoid, electroid, spiritoid, are each "to the manner born."

The second chapter, devoted to Paradoxes of Causality, affords excellent exercise for the mental muscles, not of the untrained only. In psychical research there is conspicuous play for plurality of causation; indeed the observation of a phenomenon is a simple matter compared with determination of its nature and cause. Our author points out that the experimental method, as distinguished from the empirical, brings the processes of verification and interpretation into action as check and counter-check.

The interdependence of causes, the interference of causes and the intersubstitution of causes are ably expounded by

*"Psychic Science." By EMILE BOIRAC; translated by DUDLEY WRIGHT. William Rider & Son, Ltd., 10s. 6d. net.

way of avoiding such errors and sophisms as result in biological and other sciences, from applying to them, without qualification, formulae and methods properly applicable only to the most simple and exact sciences.

In respect of the experimental sciences we are counselled to keep in mind the wise saying of Arago: "He who outside of pure mathematics utters the word *impossible* lacks prudence."

The proper order of experimentation is from the hypnotoid to the magnetoid, thence to the spiritoid; the two former classes of phenomena implying no unknown agent. At present it often happens that investigators of the first and second in the series are unqualified to deal with the third, and *vice versa*. Professor Boirac emphasises the fact that Braid's hypnotism and Liebault's suggestion do not exclude Mesmer's "mesmerism"—hence his just evaluation of the magnetic state as the master-key to all above it. He insists, moreover, on the experimental method according to the "unsurpassed analysis" of Claude Bernard—observation, hypothesis, experiment, induction—the order imperative. Bacon and Mill, says our Professor, never distinguished the experimental from the empirical method, the above elements making in each of these an order different from that of the other.

Telepathy, the apparent transposition of senses, telepsychic, the externalisation of sensibility and of motricity, the conductivity of psychic force—all those subjects, with others, receive true scientific treatment. The numerous experiments recorded are highly interesting and no less instructive.

W. B. P.

THE GATE OF DREAMS.

E. S. M. (Bournemouth) sends us the following account of a prophetic dream which was placed on record before the event, a fact to which, our correspondent, a lady, tells us, several people can bear testimony:—

I was nursing with a friend in Italy (she writes) during the Austrian advance in November, 1917—a time of terrible depression in that country. On the night of November 10-11 my friend had an extraordinarily vivid dream. She saw the date November 11th, 1918, and understood we should have peace then. We often talked of this afterwards, and wonderfully enough it came true. The same lady, about the same time, also dreamed of a great new invention against the submarine menace, which also, I believe, proved correct.

TERROR and suspicion are creatures of darkness.—J. R. CLYNES, M.P.

THE MOVEMENT IN ITALY.—Writing from Bologna, Signora Filippini informs us that a keen interest in psychical research is manifest there, but the lack of mediums greatly restricts the means of investigation.

THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT.—F. B. R. writes: "Would Dr. Ellis Powell, or any Greek scholar, tell me whether the end of the 17th verse of Matthew iv., 'The Kingdom of Heaven is at hand,' refers to space and not time, as, if so, it would render what seems like an unfulfilled prophecy into a great truth?"

THE third and last of the three public meetings on "Spiritualism and Parliament," held at Chiswick Town Hall, took place on the 28th ult., under the presidency of Mr. Percy Smyth, the speakers being Miss Felicia Scatcherd, Mr. Percy E. Beard and Mrs. Graddon Kent, each of whom was accorded an enthusiastic reception by the audience. The sales by Miss Queenie Braund and Mr. Farley Sinkins were much appreciated. Professor Miniken, I.S.M., presided at the pianoforte.

"THE POLTERGEIST AND HIS CRITICS."—In the course of a trenchant article under this heading in the current number of the "Occult Review," Mr. Lewis Spence writes: "The continuity and similarity of poltergeist phenomena in climes and ages the most remote from each other is alone the best evidence that it does not arise out of imitative deception. That cases have occurred in which children have undoubtedly attempted to deceive their elders by trying to reproduce occult phenomena is freely admitted. But that all such phenomena are explicable in the light of juvenile deception is a statement of boundless folly, of which even some of the most extreme critics of these occurrences have not been guilty." There are frequent references in the article to the late Mr. Podmore and his criticisms and "explanations" of abnormal physical manifestations. His ultra critical attitude towards occult happenings is attributed to his almost morbid fear of the scientific spirit of his day. It never seems to have occurred to him, or even to more friendly investigators, that poltergeist phenomena were borderland manifestations of the greatest significance in psychical research. The article concludes with particulars of two remarkable cases of poltergeist activity, which Mr. Spence thinks are peculiarly fitted to establish the genuine nature of these occurrences.

REINCARNATION AND PREVISION.

Mr. J. Chillingham Dunn, writing in November last from Yokohama, Japan, says:—

"I have noticed some references to the question of prevision in LIGHT recently, and I would like to proffer some remarks on the relation of reincarnation to this phenomenon. First, I think there is no doubt but that prevision sometimes occurs, and broadly speaking, we seem to be confronted with the necessity of making a choice between reincarnation and a system of predestination, in some cases obviously unmerited by the individual concerned. Let us assume that some future events are foreseen as to occur in the later years of one who is now an infant, and that such events will actually transpire in detail as predicted. The child is either gratuitously predestined to undergo such events without having been concerned individually in anything which would make him deserving of the future mapped out for him—on the one-life-on-earth hypothesis—or the events destined to occur and clairvoyantly foreseen are attributable to pre-existing causes in which the individual concerned is reaping effects springing from past activities in a former life or former lives. If the individual is a new creation at birth this time, he could not have set going any causes himself, the effects of which he has to reap, and the predestination is gratuitous and cannot be merited. The only hypothesis allowing room for the question of merit and demerit to come in is that the individual about whom the prediction is made has lived before in a past which could have provided him with an opportunity of setting causes going which, by the operation of the law of cause and effect, could result in certain things happening to the same individual when reincarnated and manifesting through another physical body in this present life. It is the same individuality in this life, but the body worn is a new one, and the personality—the bunch of personal peculiarities and idiosyncracies built up owing to the change of conditions and environment this time—may differ a good deal from the personality built up with which the reincarnating ego was associated and through which it manifested last time.

"Standing by a lake you can confidently predict a splash if you happen to know that a man has just thrown a stone off a cliff. Well, a foreseen event in this life may be the splash predictable in the infancy of a child by virtue of the fact that there was a stone-throwing in its past to make it possible for a clairvoyant to observe the event corresponding to the splash. I do not believe that the most far-reaching clairvoyance could by any possible chance predict accurately a future event as destined to occur in the later years of one now a child unless reincarnation were a fact providing scope for causes to have been set going which could result in effects now.

"Setting aside the question of prevision, it is either reincarnation or unmerited predestination that is involved in the question of the enormous differences in the circumstances into which various people are born, anyway—an old argument—but still a strong one."

[Mr. Chillingham Dunn's argument is ingenious, but we are not unfamiliar with it. If we could think of the individual as quite separate, independent, and self-centred, we might admit it. But it is not so. The human spirit does not live to itself, but in, to, and for others, as part of a unity, and as such it shares joys and sorrows which personally it may have done nothing to bring about. These problems are dissolved easily by the principle of unity. The idea was well expressed by Miss H. A. Dallas in LIGHT of December 14th (p. 397) especially in the quotation from Epictetus, "If thou look at thyself as a man and as a part of a certain Whole, for the sake of that Whole it may become thee now to have sickness, now to sail the seas and run into peril, now to suffer need, and perchance to die before thy time. Why, then, dost thou bear it hard? Knowest thou not that as the foot alone is not a foot, so thou alone art not a man?" The clear-eyed Greek philosopher, slave though he was, saw that happiness and misery were not necessarily a question of personal merit or demerit.—Ed.]

We have received copies of the "British Journal of Astrology" and "Modern Astrology" for February. The former, in its astrological outlook, says: "The Peace Congress, opened at 3 p.m. on January 18th, will not bring any measure of real relief to the world. Rather will it be a source of great financial crises and acute hostilities." The latter, referring to the debatable subject of "esoteric" or "exoteric" in astrology, expresses the opinion that, "after all, astrology is one, and the whole question of whether it is esoteric or exoteric lies in the individual development of the student."

"If we live exclusively for the world-body, the spirit-body never develops, and we must one day sink or swim in a world of spirit, finding our own level beyond carp or eel by our own spiritual specific gravity."—"Self Training," by H. ERNEST HUNT.

MRS. MARY DAVIES desires to convey her regret to secretaries of societies and others that owing to a complete breakdown in health she has been unable to keep her recent engagements. The Church of New Revealing (Hampstead) will be closed till the first Sunday in March.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Horace Leaf. February 16th, Mr. Ernest Hunt.
The London Spiritual Mission, 13, Pembroke-place, W.2.—11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, February 12th, 7.30, Mr. A. Punter.
Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—Closed till first Sunday in March owing to ill-health of Mrs. Mary Davies.
Kingston-on-Thames.—6.30, Mr. W. H. Kirby, address. *Camberwell.*—Masonic Hall.—11, service; 6.30 p.m., Mrs. Cannock. 16th, 6.30, Mr. Nickels, of Luton.
Harrow and Wealdstone.—Gayton Rooms, Station-road, *Harrow-on-the-Hill.*—6.30, Mr. A. Trinder.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. G. Prior. 13th, 8.15, Mr. L. White. *Holloway.*—Grove-dale Hall (near Highgate Tube Station). 11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mrs. Annie Boddington. Wednesday, at 8, Mrs. Podmore.
Brighton.—Windsor Hall, Windsor-street.—Mr. Punter, addresses and descriptions, 11.15, Windsor Hall; 7 at Athenæum Hall, North-street; 3 p.m., Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.
Woolwich and Plumstead.—Perseverance Hall, Villars-rd., Plumstead.—7, Mr. G. R. Symons, address. Wednesday, 5.30, Lyceum Social; all welcome.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Miss Butcher, of Northampton. Special meetings Monday and Thursday, 7.45; Tuesday 3 p.m.; Circle, Saturday, 8 p.m.—Clairvoyance at all meetings by Miss Butcher. Forward Movement, Athenæum Hall, Sunday, 3 p.m. Miss Scatterd, lecture, "New Forms of Proof for Disputed Facts"; clairvoyance, Miss Butcher; chairman, Ald. Isger; admission free; reserved seats 2/2 and 1/2; collection for expenses.

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ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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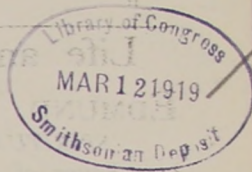
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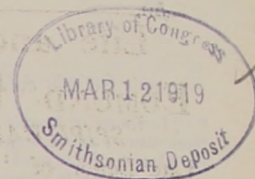
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NOTES BY THE WAY.

In the recently published book, "A Short Life of Abraham Lincoln," by the Hon. Ralph Shirley, editor of the "Occult Review" (Rider's, 3s. 6d. net) an admirably concise account of Lincoln's career, some allusion is made to his interest in psychic matters. Thus we read:—

Lincoln even went so far as to dabble in Spiritualism. His mind was an open one and he brought all experiences of this nature to the test of his own shrewd common sense. On one occasion he invited a celebrated medium to display his powers at the White House when several members of the Cabinet were present, and on other occasions it is recorded of him that he consulted a clairvoyante in times of political stress and difficulty.

We recall a long account of President Lincoln's dealings with a clairvoyante which appears in a book by Mrs. Colburn Maynard, the clairvoyante in question. The book is in the L.S.A. Library. Other "borderland" experiences of Lincoln recounted by Mr. Shirley include his vision of two images of himself in a looking glass. This, while, as the author observes, serving "to illustrate the strong vein of superstition in his character," was taken by Mrs. Lincoln "as a psychic intimation of her husband's second election to the Presidency, for it occurred at the time of his first nomination at the Chicago Convention of 1860. As most people know, he was twice President, being re-elected in November, 1865. However, this psychic episode (if such it was) is very slight. His dreams, which appear to have had some symbolic and prophetic significance, according to his own account, are of more interest.

* * *

We are sometimes tempted to think that the cult of the "practical man" is in danger of being over-done. Time and again we are told of such-and-such a psychical marvel as coming within the experience of So-and-so, who is "a hard-headed, practical man"—the description is given in impressive tones, obviously intended to convey that he is not one of your imaginative, dreamy kind of people. Sometimes the hard-headed practical one comes in to investigate psychic science, and gives his invaluable testimony to the reality of the matter. But too often at that point his usefulness ends. He cannot "get on with it." He cannot see that this or that can be true; he is continually being brought up short by stone walls. "How this can be so," he writes, after analysing a statement concerning other-world conditions, "I am unable to imagine." That is precisely his difficulty. He is unable to imagine. He could not imagine steam engines, or the electric light, or the telephone, or "wireless," or aviation, although he was tremendously useful when they became facts, because he is equipped only to deal with facts. He

has so long been the pride and glory of our race that it is a little sad to think that he is no longer the power he used to be. For it becomes plainer every day that to handle the latest developments of life, which is now moving on to higher levels, our special need is for men of vision, insight and the creative imagination.

* * *

We were led into this train of thought by observing some of the queer doctrines in connection with Spiritualism that seem to come of a strict application of the principles which govern the "practical" mind. There is the materialistic conception of the life beyond for instance, obviously emanating from minds which are "unable to imagine" any kind of life but that in which they live or lived. Another doctrine requires that spirits shall continually be sent back to earth to acquire their necessary experience, the followers of that doctrine being "unable to imagine" something of the infinite resources of other states of being. Disraeli had his own opinion of the "practical man," whom he described in his cynical way as "the man who practices the errors of his forefathers." The fact is that the only man who can truly be described as practical is the man who tries to do the work for which he has been qualified by Nature, and does it. The engineer who exposes his incompetence by attempting the rôle of prophet is no more a "practical" man than the poet who is found blundering amongst the mechanism in the machine shop, under the mistaken impression that he is an engineer.

ANSWERS TO QUESTIONS.

THE REAL CONDITIONS OF SPIRIT LIFE.

On Friday evening, the 31st ult., at the usual weekly meeting for "Talks with a Spirit Control" at the hall of the London Spiritualist Alliance, 6, Queen Square, the guide of Mrs. M. H. Wallis answered written questions from the audience, the proceedings commencing with a pianoforte solo by Mr. Field.

Mr. H. Withall, the President, referring to one of the questions, said that he did not think the real conditions of spirit life were properly understood. That was because we were all in a spiritual world here and now, everything around was essentially spiritual, only we did not see the inner side of it; we only saw the phenomenal aspects. As to the conditions of independent spirit life, it seemed to him that some of the misunderstanding arose from the fact that some clairvoyants only penetrated to the inner conditions of this world and described them as representing the spiritual world proper. This would apply also to spirits themselves who had not outgrown earthly conditions and who would report the merely phenomenal aspects as being those which actually obtained. This in his opinion was the reason why conflicting accounts were given—some spirits maintaining that the next world was simply a replica of this one, and that the processes of life were much the same, i.e., spirit houses were built brick by brick and spirit clothing manufactured much in the way in which it is produced here. We knew, however, that quite different accounts of the matter were received from spirits of more advanced intelligence. He then put the question offered, which ran:—

"Can you explain briefly why some spirits tell us that in their world houses are built and clothes woven just as they are in this world, while others assert that these things are the results of thought or life processes of an automatic character?"

This question it may be mentioned, was put to settle a frequently debated point, arising out of conflicting accounts clearly emanating from independent spirit sources. The reply of Mrs. Wallis's control, "Morambo," which seems to clear up the matter satisfactorily, is dealt with on the leader page this week.

SOME SPIRIT TEACHINGS.

[In LIGHT of March 26th, 1910, we published an extract from some automatic writings received by a clergyman of the Church of England. In the course of a deeply interesting letter recently received from this clergyman he referred to the fact, and on turning back to the contribution we found it so full of instructive teaching that it is reproduced below. Two of those who dictated the script are represented as having been themselves clergymen when on earth.]

The mind of man readily absorbs whatever is presented to it as an idea, providing it is in sympathy with the train of thought to which the idea belongs. When ideas arise in the mind spontaneously, or are suggested by the seeing or hearing of anything that may attract attention, we call them personal ideas, but when the idea has its origin in another mind and was imparted to you, we should call it a suggested idea—the spontaneous idea is a personal thought, the imparted idea is a received impression.

THE NATURE OF INSPIRATION.

The word "inspiration" has been used to convey the idea of God forcing into man the breath of life. "God breathed into man the breath of life" it may be argued, and so He breathes into man the power of the Spirit. We must dismiss the idea of force entirely, both in the case of the first creation and of the re-creation of man. By inspiration we should understand a subjective rather than an objective breathing in. The soul of man inhales the spiritual atmosphere, with which he is surrounded, just as man inhales the natural atmosphere and is vitalised by the spiritual power it inspires. The inspired prophet or writer is one who has breathed into himself of God's power, and has thus come to have knowledge. No servant of God is an automaton—all are free agents.

Those who look with dread or suspicion upon spirit communications are in the wrong. Careful everyone should be, but, for all that, they lose much who say that God never communicates with the world now. God never did personally communicate with man, of this we are positive, but did and still does communicate with the world through the agency of His ministering spirits.

To teach morality and to reason respecting the immortality of the soul is not to bring life and immortality to light; a single definite fact is better than any amount of speculative theory.

The higher we rise in the spirit state the more assured we become of the existence of the All-Wise God of infinite Power, Wisdom and Goodness—infinite in truth, purity and love.

The "Guide" never forces or compels; he shows the way, and those whom he guides should follow of their own free wills and without any compulsion.

Great watchfulness is needed or you may acquire the habit of forming rash judgments, which are the results of prejudice rather than of the experience of the psychic power of feeling.

HOW TO DEAL WITH "EVIL SPIRITS."

It is possible for most people to open up some form of communication with the spiritual world, but all do not come into contact with the purest aspects of the spirit life. Like attracts like, and therefore if you are not careful to keep your mind free from impure or unworthy thoughts, you will naturally attract evil influences; while, on the other hand, if you keep your mind attentively fixed on what is pure and ennobling, such evil influences will not approach you. The life lived under the influences of purity, truth and love attracts only the best influences. We have never seen any evil spirits other than those who were once men and women on the earth, but some of these are bad enough for anything. Still, they need not be feared, as their powers are only human powers, and decreasing powers. They might have injured you much more when they were in the flesh than they can out of it. Keep your mind closed against them that they may not communicate with you, and they are practically helpless so far as personally injuring you is concerned.

The power of evil is not so much to be dreaded as people sometimes think, providing, of course, they do not give actual encouragement to it. You may take it for granted that there are as bad people in the world as out of it, and that none of the evil spirits who hover around are morally worse than many people to be found in the haunts of wickedness on the earth; while, for the most part, when they leave the world they are less capable of doing mischief than while they are in the flesh. Evil disposed spirits, of some ability and power, are only influentially powerful, they cannot influence you against your will, but, like many public speakers, they have acquired the power of influencing the mind contrary to the conviction previously held, at least for a time, but on maturer consideration, if you watch and pray—that is, keep yourself in harmony with what is divinely spiritual, you need not fear such wandering spirits, however powerful. They can influence you not one iota in the way of evil unless you allow yourself to be persuaded by them. Still they are a power to be reckoned with, for many readily turn a willing ear to them and follow their evil suggestions, and were it not for the watchfulness of guardian spirits of God, much evil would result which is now prevented.

Spirits of less ability for mischief are often attracted towards their old earthly associations, and by the general atmosphere of psychic influence which their presence tends to create, mischief ensues.

SPIRIT INFLUENCES AND SPIRIT COMMUNICATION.

The amount of influence which is directed upon your world from the realm of pure spirit is far greater than you realise; the effect is to draw all who are open to influence to the consideration of eternal truths. Man has a faculty whereby he personally apprehends and absorbs the spiritual power and influence. Every human soul has this receptivity by nature; it is not acquired, it is inherent but like many other powers it may lie dormant and unheeded; it may even approach extinction, but none can truthfully say he absolutely lacks the power of spiritual apprehension. This receptive power of the human soul naturally awakens from a dormant state as soon as the interest in things spiritual is aroused.

The minds of men are so differently affected that what is proof positive to one will in no way convince another; the proofs, therefore, of the reality of the spiritual state must be as varied as the moods and phases of the human mind; for this reason nothing should be despised that will set people thinking in the right direction, but at the same time we must, if we would act wisely, never make use of a lower means when the high ones would better serve the purpose.

When two spirits in our world communicate we give attention to, or think of one another, and thus a bond of sympathy is established between us, we are mentally in harmony for the time being, and any thought directed from one to the other produces much the same impression on us as spoken words do in your state. We are fully aware of emphasis, force and power, light and shade of tone, pitch and rhythm, just as you are when you listen to an eloquent speaker. Though, from this description, it may always seem to you that we dwell in a state of silence, it is not really so. In our state sound is produced in a manner not unlike with you, but our atmosphere is of a much more delicate nature, and the waves of sound are so in consequence. We virtually speak audibly to one another, for our thought waves impress each other as sound waves do with you. We readily receive your communications to us, but you do not so readily receive from us. The power of receiving ideas will grow like the power of writing has done. The first need is that of psychic sympathy, so that two minds are in harmony or concord; then there must be a certain attitude of passivity, and this is impossible when the attention is drawn away by passing sounds; then there must be an active faculty for the reception and assimilation of the message, for mere passivity alone would be worse than useless. Thus, three mental states are necessary: harmony, with a view to maintaining a sympathetic relationship; passivity, with a view to receiving; and activity, with a view to retaining impressions; and the body should be at rest—perfectly quiet, and not unduly tired. The greater the capacity to receive, the greater will be the amount received. The power is in most cases in such an undeveloped state that it can be used only in a most rudimentary manner, but it might be developed to almost any degree until receptive of truths, now known to the few, which would convince all that life is not merely an existence fraught with toil and sorrow but that it brings with it its own special blessings, even the certain knowledge of the things which belong to the eternal life.

CONCERNING ETERNAL LIFE.

Since eternal life consists in the knowledge of God, there must, in the first instance, be some acquaintance, more or less, with God. To serve God we must be assured "that He is," that He exists; we must be convinced that in His nature He is divine, self-existent and eternal—that in His character He is the perfection of truth, purity and love, and that His will is that all shall learn to love and serve Him and come more and more to a knowledge of the truth. But no one who has these convictions attains to the fulness of them all at once, and certainly not in the earthly life. We are far more certain about them than you are, but for all this there is room for much growth in knowledge on our part. When our Lord said "This is the life eternal that they should know Thee, the only true God," he had in his mind the knowledge which aims for conscious personal intercourse and experience. This may not be profound in the earlier stages, but it is such as grows deeper and stronger as time goes on. By prayer directed to God the soul of man is brought into direct contact with the highest spiritual influence, and no prayer is ever offered up with sincerity but what brings an answer for the good of the one who prays; but the answer always comes through the ministrations of attendant spirits, who, by their presence, influence these with whom they come in contact, but whose mental power has a much greater effect.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contribution: Emma, £2.

DR. ELLIS POWELL will speak in Rochdale on Sunday next on "Our Soldiers in the West." On the Saturday night he is addressing the Rochdale Pioneers on the question "Why the War has Lasted so Long."

THE TRANSFORMATION OF DEATH.

A sermon preached at the 14th Hussars' Memorial Service, at Holy Trinity Church, Sloane-street, on January 31st, 1919, by the Rev. F. Fielding-Ould, M.A.

"He raiseth up the soul and lighteneth the eyes:
He giveth health, life and blessing."

—Ecclesiasticus xxxiv. 117.

Death is a kind of bogey which has been frightening the children of men since the beginning. It is dressed up in a winding sheet, has the face of a skull, and is connected in our minds with dismal grave-yards and all that is ugly and horrible—and we all run away in a panic! But the whole thing really is a fantastic illusion, we have been misled, as so often before, by appearances; we have been judging the tree by its decayed and fallen leaves; we have been looking at death from the standpoint of those who remain behind instead of with the eyes of the friend who passes over, or of those who welcome him there.

To the mourner who has lost a loved one death is cruel; to the survivor who watches the process from the earth side the material aspect of the transaction is repellent enough. But be sure from beyond the veil the thing looks quite differently, for "death and resurrection are but two sides of the same thing." As for the traveller himself he is like a man who should pass through the Simplon tunnel in his sleep, his last look rests upon the snowy slopes and bleak glaciers of Switzerland, but he wakes amid the sunshine and glorious colour of Italy.

Death is not a hideous and outrageous calamity to be resisted and avoided as the very climax of Evil, so that we should speak of "poor So-and-so" as having fallen into a dire misfortune which we luckier ones have as yet escaped. Death is simply a natural process, no more wonderful or mysterious than birth, and is the orderly method of transition to a higher stage in our long evolution. To the Saint it is the pearly gate into a joy and glory beyond all expression and imagination, and I believe that even for the average man, the decent-living, well-intentioned weakling, with a thousand shortcomings, it is an immediate and tremendous gain.

"There is a natural and there is a spiritual body," says St. Paul, but the point which has been overlooked is that we have both those bodies *now*. As an orange has an outer and inner peel, so has man's spirit, and death is simply the shedding of the outer casing, a stepping forth from the material framework in which he has lived.

For our education we are incarnate for a few years, at death we are withdrawn, we become discarnate but not disembodied, for we are still clothed in the spiritual or etheric body. We leave school; it is not the end of life any more than is his last "breaking up" day to the school boy—on the contrary it is for both the entering upon a fuller and wider life.

A thing is not shadowy and unreal because it is invisible to our rudimentary eyes of flesh, and a man who has passed over is no misty ghost wafted about on the moaning winds as the old Greeks thought. The world in which he finds himself is just as real and solid to him who has a suitable body for such an environment as our world is to us. Indeed there is abundant evidence that many newly arrived feel so well, so natural and so much in possession of all their faculties that they are only with the utmost difficulty persuaded of what has befallen them.

To the degraded, the cruel, the utterly selfish, death is "the arrest of the criminal": his misused freedom is over and he is now brought strictly to book. But we are not thinking of such to-day, but of those who died a noble death. In the sodden and bloodstained trenches, among the barbed wire out in the moonlight, in the shameful ruins of some pretty village or once prosperous town, or it may be in the bare hospital ward with fevered phantoms of their distant loved ones whispering round the cots. Look at it as we will, they died fighting for right and for Good against Evil, they died, we may reverently say, like their Master for the Salvation of the world. They may have been—they necessarily were—immature, inexperienced, comparatively undeveloped spiritually, but it was not altogether their fault, for they were deprived of the normal span of years which God has assigned for man's unfolding. They shall not suffer on that account, for "he that loseth his life for my sake shall save it unto life Eternal." "Honourable age is not that which standeth in length of time, nor that is measured by number of years—he being made perfect in a short time fulfilled a long time" (Wisdom xlviii. 13). Are we quite sure that they would have benefited by living on into old age? Are all old people saints of God, unworldly, gentle and kind, full of devotion and good works? If the call had come long afterwards in some darkened room, among medicine bottles and the ugly litter of infirmity and decay, would it necessarily have met a more willing and glad response?

These young lives offered up in the flush of dawning manhood remind one of flowers cut by some gentle hand. If they had been left alone they would have grown and spread and made a brave show in the garden, but it is as though they had been plucked for a higher destiny—to cheer a sick room or to beautify the altar of some quiet church. I

always think it is the pride and glory of flowers to be so selected, and how joyfully do they give their lives for such an honour!

This life is simply the preparation for another; this world is but a vestibule where we get ready to enter the lighted gallery in which the King Himself awaits our coming. Presently it will be *our* turn, the herald will call our names and we too must enter the Presence. The manner of our passing matters little, a cold wind, a shower of rain, a slip upon the pavement will be enough to bring it about. The important matter will be the quality of that *character* which we take with us. What are we? What has life's varied experience made us? Is the world a hair's-breadth better for our visit to it, is any single soul happier or nearer God for our companionship?

We are but children after all, playing upon the sunlit shores of Eternity. Like children we take our little affairs so seriously, we put much earnestness into all our restless activities; we sail our little boats on the warm pools and build our castles on the sand—and presently, without hurry and without delay, at the exact hour of destiny, the rising tide sweeps all away. Our footprints are obliterated as though they had never been, the names we wrote in this or that little patch of society, of art, or of literature, are washed out altogether—the call of authority is heard and we must go home, home in the twilight, tired and with perhaps a wistful look behind, for the day, the little anxious pleasing day of life on earth is done. *Laus Deo!*

A DEFENCE OF ISLAMISM.

Abdul Khalik Ismail writes:—

"I have read the review of 'Akibat' in *LIGHT* for January 4th (p. 5), and as a Moslem I should like to correct some misunderstandings which I noticed in that article. The reviewer says that 'there is so much in the Quran that is fierce and vindictive or that is material and even gross, that it is difficult to read into other portions the pure and spiritual meanings attributed to them by Sufism.'

"It seems to me that the reviewer cannot have read the Quran in Arabic, otherwise he could not have brought such an accusation against it. All Islamic teachings are in direct opposition to anything wholly 'material' or 'gross.' The Quran teaches the principle of the golden medium, i.e., a balanced life that suits the temper of the world. We refrain from being entirely material or entirely spiritual. We live by an ordered combination of the two.

"That the Quran contains many a pure and spiritual statement cannot be denied by any impartial reader of it in Arabic.

"In the opinion of people who judge by results, the Sufi movement in this country is bringing comfort, hope, and a balanced life to many.

"Therefore it would be only seemly of the people of this country to view such movements with impartial toleration, especially in view of the fact that the whole of the East has been for years flooded with Christian missionaries."

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already recorded we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Col. C. E. B.	5	0	0
Mrs. Gibson (of Guernsey)	1	10	0
G. Hoseason	1	1	0
Mrs. Bilton	1	1	0
C. H. Pedley	1	1	0
Mrs. Cumming Smith	1	0	0
Miss C. Simmons	0	10	6
Mrs. Meneilly	0	10	0
Mrs. Leigh Lye	0	6	6

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF FEBRUARY 16TH, 1889.)

We record, with deep regret, the sudden death of Dr. Speer. He was stricken with apoplexy and subsequent paralysis, and succumbed to the attack on February 9th, at Clifton, where he was temporarily residing on account of Mrs. Speer's health.

Archdeacon Colley, of Natal, whose name is very familiar to Spiritualists, will be in London shortly. He is to occupy Mr. Haweis's pulpit at St. James's, Westmoreland-street, on the morning of February 24th. We hope that he may be able to be present at our next Assembly on the 19th inst.

London Spiritualist Alliance, Ltd.,

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ILLUSION AND REALITY IN SPIRIT LIFE.

We have referred more than once in the past to the apparent discrepancy between two classes of spirit communicators. While one class gives a "materialistic" account of its surroundings, the descriptions received from the other class are less definite, alluding to things and processes which appear to be indescribable in the language of earth, and which call for the aid of symbol and allegory. Those who have read some recent books which describe in a very literal way the nature of the next state, and who are at the same time acquainted with such works as "From Matter to Spirit," by Professor and Mrs. de Morgan, will know precisely what we mean. At any rate the general nature of the supposed contradictions will be apparent to most of our readers.

It occurred to us lately to record the views of a reliable spirit communicator on the matter, and we give them in substance here. Those who object, as some of our friends have objected, that a conversation with an entranced medium cannot strictly be described as a conversation with a spirit are no doubt technically correct. But to us who recognise that we are all spirits, whether in the flesh or out of it, the point is not of any vital importance. The really important question is whether we are getting reasonable and instructive statements, or not. We thought the remarks of Mrs. Wallis's inspirer, in reply to the question put to him (see "Answers to Questions," p. 49), very sensible and suggestive.

He began by observing that many people are incapable of clear perception and discernment, while others are constitutionally unable to give a precise account of what they actually perceive. But it seemed to him that the explanation of the difficulty lay in the incomplete understanding of some of the new-comers to spirit life of the real condition in which they found themselves. The apparent proximity to each other of spirit communicators was no criterion of their degree of unfoldment. As all who had made themselves familiar with the subject knew, one spirit in a condition of darkness might be as it were standing next to another whose state was one of radiant light.

Again, it was to be remembered that in our quest of truth we had to give something as well as to receive it; to impart something of ourselves was a condition of receiving a revelation. In other words, every mind contributed something of its own to all that which it received from without. It was to be remembered also that there was an inner side to earth conditions, which for the undeveloped spirit was an illusory phase through which it had to pass before it became fully conscious of its true surroundings. While the spirit was in that condition there was an appearance very suggestive of the idea that it was living a life closely akin to that from which it had lately departed. Really such a spirit was surrounded by spiritual activities, but being unable to recognise these with any degree of clearness it was liable to clothe them in mundane forms. A person in this state was limited by his preconceptions and prejudices, and consequently unable to take in the true nature of his surroundings. If he communicated with his friends on earth his report of his experiences would be coloured accordingly; and he would give a very materialistic account of himself.

But there was another side to the question. It was the difficulty which even an advanced spirit would feel in giving an account of his life in spiritual conditions such as would be intelligible to his friends on the earth, especially if he had to rely upon a medium in whose

mind the communication was translated into physical terms.

Many mediums and psychics had a tendency to transfer any ideas presented to them from the spirit side into earthly forms. It was only occasionally that anything like clear and exact expression could be attained.

As to the question of spirit homes, the Control said he did not know of houses built in the external physical fashion, "brick by brick," but he did know of thought concentration directed upon spiritual substance, causing it to assume forms in accordance with the desire of the spirit manipulating it; that was a part of the creative power possessed by all spirits in some measure, great or small. He was inclined to think that those who gave descriptions in the old physical terms of these and other processes were simply "jumping to conclusions." They assumed that such things could not be done except by the old-time laborious methods of the earth whose ideas they had not yet outgrown. They translated into physical terms the powers and potencies of thought activity on the spirit side, being unable to perceive the true nature of those activities.

The shadows of their old earth life, apart from which they are not yet able to think, are still upon such spirits. They seemed to themselves to eat and drink just as they did while still in their physical bodies, being unaware that such processes were no longer necessary, but in this condition they were ministered to by more enlightened souls until they were sufficiently awake to the realities of their new life to intelligently participate in them. But while they clung to the old forms of thought, the old habits and experiences, so long were they in a state of illusion, misunderstanding and mis-reporting their actual conditions.

Reviewing mentally all we have heard and read on the subject, this strikes us as a highly reasonable and suggestive explanation of the divergent statements which it is sought to reconcile. We have remarked that many of the materialistic accounts of the next life emanated from, or at any rate were communicated through, minds of the "matter of fact" type—people who were intolerant of the idea that spirit homes or garments are really the creations of thought and will. Such things they regarded as merely poetic fancies, the product of the imagination, unconscious of the fact that poetry and imagination bring us far nearer to true reality than the most exact science or unerring logic. Moreover, even on earth (as Rudyard Kipling has pointed out in a well-known poem) we are living in a world of romance. Those who look out on life with the discernment of true imagination will have no difficulty in seeing that the romance of the next life is really a sequel to the romance of this. The same characters appear, but the episodes are a little more splendid and the "action" quicker; but the thread of continuity runs through it all. Thus we hear of the creation of spirit homes and garments by the action of thought, will and desire. But when we reflect upon it, we remember that precisely the same forces are at work here on the same things. The only difference is that in the other world the process is quickened and intensified.

"Love bridges the gulf," said Diotima, and the two worlds may be indeed linked by the affections. But for the purposes of the understanding, the gulf between the two orders of life is best bridged by the imagination.

APHORISMS FROM THE "HIBBERT JOURNAL."—"Men draw to what is natural and to that alone" (PROFESSOR JAMES MOFFATT, D.D.). "Peace conceived as not-fighting, affords no basis for active co-operation—the secret of all community life, which invariably reposes on a positive deed-to-be-done, and abhors the negative as surely as Nature abhors a vacuum" (PROFESSOR L. P. JACKS).—"As no nation resolute on keeping separate from other nations can be fit or worthy to join the League of Nations, neither can any Church which stands apart from other Churches be meet or ready to join a League of Churches" (THE BISHOP OF CARLISLE).

THE RELIGIOUS ASPECTS OF THE WAR: THE CHURCHES.

I.

By E. WAKE COOK.

In this era of reconstruction the Church will incur a grave responsibility if it misses its chance of keeping abreast of the new order of things. Rooted in a lengthening past, it trails a heavy, hampering load of old-world barbarisms which must be got rid of ere it can bring itself up to date and fit itself anew for its vital tasks. The war has raised a batch of perplexing problems—how are we to solve them? by what standard of Divine justice are we to assess the guilt of its authors? By the primitive idea that it was just to punish countless myriads of unborn generations for the fault of our first parents? Perish the thought! If we assume a God of Love, then we need a fuller philosophy than the Church has yet given us. We are involved in endless perplexities. A contradictor cleaves right through the whole fabric of our thought. In religion we have the evil for evil, "an eye for an eye," of the Old Testament; and the "resist not evil," and the "good for evil," of the New. We have the aspiration of the angels: "On earth Peace, goodwill toward men," and we have the "Prince of Peace," the Master, declaring: "I come not to bring peace, but a sword." Spencer pointed out that we have two co-existing religions, the religion of enmity and the religion of amity, of egoism and of altruism. Mr. Bryce said: "We have two moralities for public life, the one conventional or ideal, the other actual." With such ever-present contradictions, such mixed criteria, can we wonder at the difficulty of framing a sound judgment on the moral and religious aspects of the war?

The Church should strive strenuously to straighten out these matters and bring consistency into its teaching. It should denounce as dishonouring to God, Religion, and itself, the many barbarities of the Old Testament, and the frightfulness of everlasting torments in the New. The shock to the dead-and-alive in religion, and the disturbance of foundations would be great, and the Church might lose some of its members; but not nearly so many as it is losing through the lack of these vitally necessary reforms. It should take its cue from Westcott, and affirm, not that God has spoken, but that *He is speaking*. Then the flood of new revelations which have baptised the world could be embraced and shaped into a consistent and growing religion, and an up-to-date philosophy of life. The materials are here in overwhelming abundance; there is the flood of new light by science on that "Garment of God," the Material Universe, there is the outpouring of Pentecostal gifts and revelations of Modern Spiritualism, and Psychical Research; and there is the revival of that mental and spiritual healing which played such an important part in Christ's work, which has been so lamentably lost by the Churches.

Man's measure is given by his idea of God, and his highest working ideal is his conception of the Divine Will; so, to elevate man in the scale, the idea of God should be the highest conceivable by the highest minds, and all other earlier conceptions be repudiated as primitive and fitted only for primitive peoples. That should be the first task. The second should be to grasp the World-Plan; the Divine Idea or Purpose; then we shall be doing the Divine Will, then we "hitch our wagon to a star" and our work will increasingly prosper. Until that Divine Plan is discerned and consciously carried out, we shall blunder into catastrophes such as that from which we have just emerged. The destiny of man is to a large extent a foregone conclusion; we may recognise the Purpose and co-operate with it; or be driven by the scorpion whips of harsh evolutionary methods into the way we should go. In the one case we are like dumb, driven cattle; in the other we may be heroes in the strife.

OTHER-WORLD PURPOSE.

Growing out of this World-Purpose is what might be called the Other-World-Purpose. The scheme of an after-life should be propounded in a way to give the key to the whole, and its reality scientifically demonstrated. In this matter, the all-important matter, God has been speaking through Modern Spiritualism in Pentecostal tones. By accepting these new Revelations the Churches would gain infinitely more than they would lose by discarding the barbarisms which disfigure the Bible. Spiritualism and Psychical Research offer the Churches an inexhaustible mine of wealth on which they could draw endlessly. From Science, they could take just as much as suited their purpose, leaving our more advanced teaching for a later date after stagnating minds had been roused to activity. Communications from the next plane of existence would carry more weight, give them more authority, than can now be got from the multiplex Bible from which can be drawn the *pro* and *con* of almost every doctrine ever preached. The Key-Doctrine of the after-life could be taken in its entirety with immeasurable benefit, and it would enable them to meet the supreme need of the time, and offer boundless blessings and consolation in place of the cold comfort which is the best they can now offer. The doctrine of eternal torments, preached by Christ Himself, stands unrepealed in the New Testament. These threats are a nightmare, causing un-

speakable agony to those afflicted parents wonderingly questioning as to the destiny of their soldier sons who have given their all for their country. Think of these brave fellows, Christ-like, making the supreme sacrifice of laying down their lives for the Right, and that others might be saved from hell-like horrors, being possibly damned to all eternity because they have not met the requirements formulated by the Church! The whole soul recoils from such a proposition as dishonouring to God and the Church and iniquitously unjust to man. This atheist-making doctrine, so inconsistent with a God of Love, and with the whole spirit of Christianity, which is the fairest flower of human aspiration, can be openly repudiated by Christians boldly following Christ's own example and transcending the New Dispensation as He transcended the Old. Let the Church enthroned what is called the Spirit of Christianity, which is the eclectic cream of the whole, leaving the old-world dregs, enrich it with all the wondrous Revelations which have been pouring from the Eternal Fount, and boldly give us a Newer Dispensation!

It seems to be "Hobson's choice" for the Church, it must do something of that sort or go under as unfit. Outside movements are doing its work, and will supplant it unless it does its manifest duty. The narrow rationalising tendencies of the Protestant Churches impoverished the early Christianity.

THE MINISTRY OF HEALING.

Spiritual Healing played a most important part in Christ's work, and it survived for centuries, but of late was so neglected that those holding to Christ's promise that the works He did we should do, and greater works, were sneeringly regarded as a "Peculiar People"! But of late mental and spiritual healing has asserted itself with conquering force. There have been natural healers who have done marvels almost equalling those of Christ and the Apostles. But the "Father of Modern Spiritualism" was the first to reveal its principles. He discovered that all disease resulted from a lack of balance of the spiritual forces, which could be influenced by the mind, especially by the power of suggestion. He held that healing should be done largely through teaching, and that the physician and the teacher should be one and the same person. Sixteen years later Mrs. Eddy discovered much the same things, grafted them on to the Bible, and started the flourishing cult of "Christian Science," which, despite some absurdities and misunderstandings, contains much wholesome teaching, and does marvels of healing in some cases, but is powerless in others where the teaching falls flat and cannot free the spirit from old-world ideas and give it a wider spiritual outlook. It is doing great work in freeing its followers from the tyranny of the letter of the Bible. Mrs. Eddy interprets it in any fashion she chooses, and makes it fit her scheme. She gets away from the "Fall of Man," and all anthropomorphism, by a sort of Spiritual Pantheism, reducing God to a Principle, and the Symbol of the Good. Good is all, and Good is God. Good is affirmed; evil, sin, sickness and death are denied, together with Matter—they are unreal, the product of an entity outside the "All," which is called "Mortal Mind," which seems to play the part the Devil plays in other religions. The power of suggestion is the active factor, and where accompanied by spiritual exaltation, is potent for good in many forms besides healing. But the system has two grave defects. Mrs. Eddy is so anxious to be the centre and circumference of the cult that she insists on a more rigid orthodoxy than even the Church of Rome, bars progress, and gives her followers the fatal conceit that they have the whole of Truth and all understanding. Good Heavens! Truth is infinite, God is infinite, and it will take an eternity with ever-expanding faculty for the human spirit to know all Truth; and as for plenary understanding, that is reserved to God Himself. Christian Science is a mere drop in the great ocean of Truth, yet Mrs. Eddy bolts and bars the minds of her followers against everything but her own teachings.

The other defect is that on the supreme need for an assurance of an after-life, and a rational conception of it, Mrs. Eddy is silent or utterly misleading, and she prejudices her followers against the only avenue of approach to the truth. She confuses the issue, and at times seems to incline to the Buddhistic conception of absorption in the ocean of Spirit. At other times she cuts the continuity of existence by declaring that the so-called dead enter another state of consciousness, making communication with this world impossible; and she boldly declares there can be no communication between them. This is demonstrably false, yet the only promise of an after-life in Christian Science rests on her word. She ridicules the idea that there are spirits, as there is only one Spirit. This is equal to saying that there are no men and women, but only one Humanity! If for greater assurance of continued existence she falls back on Christ and His "Divine Science," that opens for them the possibility of a Hell in which there shall be "weeping and wailing and gnashing of teeth." So Eddyism is only a section of Religion, just a stepping-stone to something higher and larger, more fitted to meet the needs of the real Man, whose latent faculties are almost infinite in scope by virtue of his Divine Sonship.

THE PROOFS OF HUMAN SURVIVAL.

Long before the war Modern Spiritualism had by oceans of evidence demonstrated the vital fact of continued exist-

ence, and given a scientific conception of it; had given us the grandest conception of the Cosmos, the whole scheme of Existence, which ever got through the mind of man; had demonstrated the existence of potencies and powers quite beyond the ken of Science; shown that man has higher soul-faculties giving access to vast treasures of Divine knowledge; and opened to us wondrous revelations of an inner and greater Universe, stupendous, and beautiful beyond a poet's dreaming. Starting from the idea of a spiritual, or etheric body, with higher human faculties, and with latencies of transcendent development, it insists that continuity, on which our personality depends is never broken. On awakening on the next plane of existence no sense of change is felt at first. As the revelations of those brilliant young heroes, Raymond and Claude—in "Claude's Book"—show, for the spiritually immature cut off in the flower of youth, on their reception in the next world their kindly guides surround them with conditions seemingly like their earthly homes until their opening eyes can bear the dazzling splendour of the realities. The second plane, or sphere, is like an idealisation of this world; but with ever-expanding faculties, deeper beauties are discerned, and plane beyond plane succeeds, in ever-increasing splendour. An endless variety of blissful occupations is there for the exercise of manifold faculties of inconceivable range and power. Such is the Godward progress sooner or later of all; progress in realms thought-beggar in vastness and indescribable in beauty, and the bliss of ever-increasing realisation of the presence of God. The idea of "Heaven" is sublimed to unutterable magnificence, and offers consolations and compensations so bounteous that all the sorrows and sufferings of this life become mere spots on the sun! On the mundane plane the Father of Modern Spiritualism, Andrew Jackson Davis, solved those social and industrial problems which now threaten an after-the-war Armageddon between Labour and Bolshevism, and the rest of the community. But the blind old world jogged on its blind old way, with averted eye, hands over ears, a jest, a sneer, or a libel on its lips, and with a self-satisfied smirk of superiority; it was too clever to believe the truth! It has taken this catastrophic war to break down this soul-stultifying attitude of mind. Is the Church alone to maintain its stiff-necked attitude and refuse the mines of wealth we offer it, without money and without price? Is it to remain deaf to our proofs that God is speaking, and to the marvellous new revelations coming through so many sources and which put us under a Newer Dispensation?

"AN APPEAL FOR UNITY."

(IN ANSWER TO MISS IRENE TOYE WARNER.)

The union of Christians is a thing which the "Author of Peace and Lover of Concord" and all His servants desire. But some are apt to picture a merely superficial and mechanical unity. The unity of a party of soldiers which consists in their stepping in time, looking the same way and carrying an identical equipment, is a poor thing compared with the union which is founded on the *esprit de corps*, allegiance and set purpose which animate the regiment.

The Church of England, with all her extraordinary diversity of expression, is, I suspect, more truly united and infinitely richer than that of Rome, where every detail of practice and of belief is standardised and kept within exact limits. What we need is a common foundation of loving tolerance; a disposition to rejoice in virtue and welcome Truth wherever it may be found; a glad realisation that there are as many ways of looking at things as there are people in the world, and that, though our own view of Truth may be a very little more elevated than that of our neighbour, we shall not help him to see it by scorning what he has so far been able to apprehend. "Take heed that ye despise not one of these little ones."

The exchanging of pulpits between those who do not see things alike can only lead to confusion. Loving kindness must not run on without her slower footed sister, wisdom. One's own vision and conception of Truth is to the possessor a most precious thing which has grown and ripened through many changing seasons, and be it exalted or comparatively base, it is the light by which we are bound to walk and the standard by which alone we shall be judged. My neighbour's may be equally good or better, but we cannot exchange what are organic growths and part of ourselves, nor, love him as I may, can I take at will his point of view. If I speak from his platform I must either argue against his position, which would be discourteous, or ignore our differences, which would seem to leave things very much as they were before. But these divergencies are not as serious as they look; the Church is One because of the one Spirit which inspires and sustains everything which is good in every part, and by that test a great many who from their dress, speech and customs seem to be strangers are in reality brothers and sisters of the same great Family of God—greetings and peace to every one!

F. FIELDING-OULD.

THE STRUCTURE OF THE ATOM.

By ERNEST C. CRAVEN.

By the courtesy of Colonel Johnson, I have been enabled to make a brief examination of the works on "Occult Chemistry" referred to in his letters in *LIGHT* of December 28th (p. 415) and January 18th (p. 22).

The works contain diagrams of the structure of the atoms of various elements, alleged to have been observed by clairvoyants working in conjunction. The details of the experiments are extremely meagre, no mention being made of how the various atoms were isolated from the molecular complexes and the effect of the molecular motion nullified. In fact, the whole of the practical points which would appeal to the scientific mind are missing. The results, on the other hand are presented with the dogmatic finality of which few but Theosophists dare be guilty. The atom structures are represented as various geometrical figures carrying points representing the "ultimate physical atom," presumably the electron of modern science.

As far as the results of a necessarily imperfect study of the works in question will take me, I should like to discuss in how far they substantiate the reality of the faculty of clairvoyance. The claims of the system to credence, and thus as evidence of clairvoyance, depend on: (1) Prediction of "new" elements; (2) Derivation of atomic weights; (3) Harmony and usefulness of the system itself.

Let us take each section in turn.

(1) In discussion with Colonel Johnson, I gather that as various unknown elements were predicted clairvoyantly, the clairvoyant should claim the credit of discovering them. The prediction of new elements is not a power confined to clairvoyance alone. In 1871 Mendeléeff, in developing his well-known periodic arrangement of the elements, predicted the existence and the properties of three metals, which were subsequently discovered, and the predicted properties confirmed in a most striking fashion. Nevertheless Mendeléeff is not credited with the discovery of those elements, nor is the verification of his prediction taken as more than a certain amount of evidence in favour of the periodic system itself.

The new elements claimed to have been "discovered" by the clairvoyant method include "occultum," atomic weight 3, and "meta neon," atomic weight 22.3. The gas neon has been shown by atomolysis and by Prof. J. J. Thomson's "positive ray analysis" to consist of two bodies, atomic weights 20 and 22. By the "positive ray" method curves have been obtained corresponding to elements of atomic weights between those of hydrogen ($H = 1$) and Helium ($He = 4$). By astro-spectroscopic work the existence of elements of low atomic weight—"asterium," "nebulium," "coronium"—has been indicated, such elements not being known on this planet. Nevertheless the authors of these observations have not been credited with the discovery of such elements, nor will the elements themselves be found in the International list.

A good deal of this work had been done before the occult system was published, and scientific speculation regarding unknown elements was common many years before that.

(2) The atom of hydrogen is clairvoyantly observed to have 18 electrons, and other elements more, approximately in proportion to their atomic weights. For example, oxygen has 290 electrons; $290/18 = 16.11$, the occult atomic weight. The accepted value is 15.88, and the difference is much more than can be accounted for by experimental error. Nevertheless, on the whole the atomic weights given are roughly in agreement with accepted values. This is supposed to show that the weight of an atom lies in its electrons and not in the nucleus, as in the more orthodox theory. It may not be out of place to make the perhaps obvious criticism that as the weight of a large crowd of men is in proportion to the number of noses present, arguing on the same lines, we must assume the rest of the crowd is imponderable.

The mass of an electron, according to electro-magnetic measurements, is $1/1700$ of the mass of an hydrogen atom—according to the occult theory $1/18$.

(3) The brief study made of the interrelations within the system itself shows that elements of the same family have their structure on similar lines, but whether this is carried out consistently or not cannot be stated without further comparison.

The supposed forms of the atoms as given are of a most weird and unlikely type. As Sir Oliver Lodge points out in correspondence with Colonel Johnson, there is no trace of dynamic structure whatever. Nor is there any variation of structure which might determine the valency, absolute size, atomic heat, atomic volume, or ionic mobility of the element. Added to this, we are rather left in the dark as to the precise significance of the triangles, circles and other geometrical forms containing the electrons.

In short, a system could not well be invented more useless and less worthy of credence from the scientist's point of view.

Summing up, I think it is not too much to say that under the three headings discussed, we have no clear evidence for clairvoyance. Rather would I attribute the whole scheme to

the vagaries of the sub-conscious mind which, as is well known, builds very elaborate and quite plausible superstructures on very small foundations. As an instance, an exact parallel may be found in the case of Hélène Smith, who "clairvoyantly" visited the planet Mars, and brought back the language with her. This language she later wrote and spoke freely. Unfortunately, upon investigation by M. Flournoy, the new language proved to be—in the words of Beckles Willson ("Occultism and Common Sense")—"such a work of art as one might form by substituting for each word in the French dictionary an arbitrary collocation of letters and for each letter a new and arbitrary symbol. . . . If it is childish as a work of art, it is miraculous enough as a feat of memory." This latter remark might apply very well to the occult chemical system discussed.

In conclusion let me make it quite clear that I am not questioning the reality of the clairvoyant faculty, of the operation of which I have seen many examples undoubtedly genuine. The only point I am up against is that definite proof of its reality can be obtained in the manner suggested by Colonel Johnson.

On the other hand, a really convincing test might be arranged somewhat on the following lines. Suppose the clairvoyant were given half a dozen colourless gases sealed separately in glass bulbs. The chances against their being named correctly or matched against six similar bulbs would be about 4,000 to 1. Or ten white metals might be taken and sorted out in the same manner, the experimenter using precautions to avoid suggestion, etc. The chances against complete success would be more than a million to one. If any clairvoyant friend cares to distinguish himself in this direction, I should be happy to supply the gases and metals and to assist in the test.

Only in some simple fashion of this kind will decisive results be attained, and such results will impress "orthodox science" far more than any complex mystical system, however beautiful, can, or ever will do!

THE REINCARNATION PROBLEM.

Mrs. S. F. Ross Smith (page 34) in comparing a mixed musical audience to your more or less intelligent weekly readers, seems to forget that some individuals listening to an oratorio, even if not musical experts, are, by their very presence in a musical atmosphere, being educated to appreciate beautiful combinations of sound, and may eventually begin to study the principles of music. In a somewhat similar way, many of us who enjoy *LIGHT* from week to week may at first be disposed to accept without questioning the statements in the various articles, but soon our minds become very critical and we do not accept mere assertions, but are anxious to seek further help from those who contribute to its columns, especially those who set themselves up as authorities and who have carefully studied all the aspects of the particular subject under discussion. We naturally look to these writers for the production of substantiating evidence, so that we too may understand something of the underlying psychical and spiritual laws.

The problem of reincarnation is a case in point. As a student of Theosophy, one is disposed to admit that reincarnation as a hypothesis helps to explain the inequalities at the very beginning of life, and to reconcile them with the principle of eternal justice.

But when definite statements are made by Mrs. Ross Smith that certain historical individuals have "lived hundreds of earth lives" before they had qualified for certain duties, one is justified in asking what real evidence exists for such dogmatic assertions: when and where did these highly evolved individuals live and function in their gradually expanding successive lives?

Then there is the other statement made regarding "the great World Teacher (known in the West as the Christ and to all Eastern nations under their own appropriate names)" that He "overshadows some high initiate such as the Master Jesus," &c.

If this overshadowing of a great initiate by the great World Teacher be a something "beyond spirit guidance," what is it? Is it a substitution of personality more or less permanent? Take the case of Jesus of Nazareth. In this so-called overshadowing, was it Jesus who was sacrificed, or was it the "great World Teacher (known as the Christ)" Who died on the cross, and what individual is deserving of the credit of that noble sacrifice?

When one carefully studies this question, one asks whether there is any evidence of duality at all. The apostle Paul refers to this important matter in Galatians iv. 19, and says "until Christ be formed in you." Is not this a reference to a state of spiritual evolution rather than a duality, a substitution of personality, or overshadowing by another, even if that other be "the great World Teacher"? Will Mrs. Ross Smith kindly throw some light on these points?

TRUTH SEEKER.

Mr. G. R. Dennis writes:—

Mr. Vale Owen asks: "Had Elijah become incarnate as John, would he not now have appeared in the character

of his last reincarnation?" The answer is, No. According to the doctrine of reincarnation, it is not the personality that reincarnates, but the ego, the individuality. The usual simile is that of the actor, who plays various parts, while remaining the same individual through them all. And just as the actor displays the same characteristics in every part, however different they may be, so do the successive personalities assumed by the ego display the same general characteristics. Further, as the actor gains experience from every new part he plays, so does the ego gather experience from each incarnation.

As to the case of John the Baptist, the meaning of Matthew xi. 14 is, I think, made clear by reference to Malachi iv. 5 and Matthew xvii. 12. The Jews were expecting the return of Elijah, as prophesied by Malachi, and Jesus said: "If ye will receive it, this is Elijah, whose coming is expected." (The A. V. gives the true sense.) And again: "I say unto you that Elijah has come already and they knew him not. . . . Then understood his disciples that he spoke unto them of John the Baptist." That John should deny his identity with Elijah is to be expected, as knowledge of past lives is very unusual. The similarities in the lives and characters of Elijah and John have often been noted.

In many other passages in the New Testament the doctrine of reincarnation seems to be taken for granted, and it was certainly taught by the early Fathers. In fact not until A.D. 553 was it condemned as a heresy, and by that time the Church had lost much of her original spirituality and most of her esoteric wisdom. To those who are interested in this side of the subject, may I recommend a most helpful and illuminating little book by Ramacharaka entitled "Mystic Christianity"? Though written by a Hindu, it throws a flood of light on the inner meaning of Christianity, and indeed is, in my opinion, truly inspired.

PSYCHIC SCIENCE AND THE NEWSPAPER PRESS.

"LORD KITCHENER'S ROMANCE."

Under this title in the "Weekly Dispatch" of Sunday last, Hayden Church tells the delightful story of the late Lord Kitchener's friendship with Miss Hutchison, who passed from earth on February 24th, 1917, and who had a fine influence on the career of the famous soldier. Miss Hutchison was a Scotswoman of strong character and high intelligence, a social worker and philanthropist, and her friendship for Kitchener was an outstanding illustration of the idea that no influence is finer in the life of a great man than that of a good woman.

We were especially struck with the statement in the article under notice that Miss Hutchison implicitly believed that her hero had been miraculously saved after the sinking of the "Hampshire." As we know, there are still many people who have the same belief. Miss Hutchison's impression was strengthened (according to the "Dispatch") by a story brought to her notice:—

"It is said that a British nurse who possessed psychic powers had come to London after lengthy service at the front. Walking along Park-lane one day with a friend she suddenly pointed to one of the houses and declared, 'That house contains a wireless installation. It is hidden behind panels before which jars containing flowers and plants are placed.' Her acquaintance is said to have brought this statement to the notice of the authorities, who investigated and found the wireless installation which she had described, and which was being used for communicating with the enemy."

We reproduce the story for what it is worth; we have no proof of its truth.

The account then goes on to say that this same nurse had a remarkable vision in trance in which she saw Lord Kitchener who was "in perfect health living in a small cottage built upon a sea shore."

Those who are acquainted with the facts of clairvoyance will be well aware that it is sometimes difficult for a clairvoyant to tell from a vision whether the persons seen in it are on this side of life or the other. Moreover, it may happen that a man of strong will and character, cut off suddenly in the vigour of life, and finding himself after his transition as much alive as ever he was, will contrive to project powerfully on the minds of those in sympathy with him a strong impression to that effect. That is why we hear so often from a bereaved person such words as "I cannot realise that he is dead," or "I cannot get out of my mind that he is living somewhere." Well, of course he is, whoever he may be, only—he is not alive in the sense of the word alone accepted in a world which has lost its vision, and which until lately was accustomed to pour fierce scorn upon those who told it the truth. We had some time ago a curious experience of the strong impression existing in the mind of a departed friend that he was not dead—even in the physical sense—but had in some mysterious way escaped what to him was the last calamity. However, we had been to his funeral, and had no doubts, and it was not difficult to explain his rooted conviction. His claim that he was still living was true enough, but not in the

sense he meant. Unfortunately for him he had cultivated no acquaintance with any life but that of earth.

MR. W. B. YEATS AND SPIRIT PHOTOGRAPHY.

In the same issue of the "Dispatch," under the title of "A Poet and His Ghosts," "The Bookworm" tells of Mr. Yeats' ruined castle in Galway, his investigation into the "spectres" which haunt the castle, and a lecture delivered by him recently on the subject at the Abbey Theatre, Dublin. "He accompanied his oratory with a series of lantern slides showing luminous materialisations." Our readers will be interested to learn that Mr. Yeats was accompanied by Dr. Crawford, of Belfast, who also "told some amazing things and appeared to prove them completely." No doubt. The general Press seems to be awakening to the reality of the matter; but the awakening is still very slow.

THE INDIAN ROPE TRICK.

The discussion in the "Daily Mail" on this subject has continued. Lieut.-General Sir A. Lyttelton-Annesley writes that during sixteen years in India, visiting all three presidencies, also the Punjab, North-West, Kashmir, Ladakh, and Gilgit, he "inquired about the rope-trick, but no one knew of it." He also asked several native princes to arrange for him to see it, but they all said it did not exist. On the other hand, Mrs. Lulu Nicholl says that she, her mother, and her brother saw it performed and were with a party of five other persons. Here is her description:—

"An Indian and a small boy arrived outside the Galle Face Hotel, Colombo, and sat down by the roadside. From around his waist the Indian unwound a long thick rope. He threw one end up into the air, where, to our amazement, it remained, fairly straight, with just one big kink near the top. I think I am right in saying that about one coil and a half of the rope remained on the ground. The boy climbed up the rope and, when he descended, it collapsed and fell to the earth, as an ordinary rope would. The Indian then slowly gathered it up and wound it round his waist again. We were not asked to examine the rope. The man seemed totally uninterested in his audience."

At the Magic Circle at Anderton's Hotel, Fleet-street, a meeting was held on the 5th inst., at which Lieut. F. W. Holmes, V.C., produced his photographs showing the rope trick. Mr. S. W. Clarke, editor of the "Magic Circular," said the great peculiarity of the Indian rope trick was that nobody who wanted to see it had done so. Music-hall managers had scoured the world for it. Major Branson, of the Indian Army, stated he had offered 205 rupees (thirteen guineas) to any soldier in India who could give the name of a magician who had performed the trick. He had come into contact with half the regiments of India, but the reward was still unclaimed.

We have received the following account of the meeting from an old contributor:—

"I do not think I ever attended a more disappointing or unconvincing discussion on any subject. It was of course to be expected that all members of the Circle would adhere closely to the principles of their late chief, Mr. J. N. Maskelyne, and, like him, contend that as they claim to produce all phenomena by mechanical means, anything he, or they, cannot produce must, *ipso facto*, be fake! It is a very comforting solution to themselves, no doubt, but fails to satisfy the minds of all who listen to them, as was plainly evident at the meeting in question."

"The chief point noticeable was the extreme variance in the statements made by those taking part in the discussion, to put it mildly and courteously. Mr. Leon Berkely, a member of the Inner Circle, who was in service dress, drew a diagram on a large slate on the stage of 'how it is done,' showing that by performing at noon, or close to midday, with a solitary spectator seated under a projecting verandah roof, the upwards and downwards effects of the refraction of the sun-rays formed a shield for the performer; the boy, supposed to climb the rope, simply jumped backwards from the man's shoulders, concealed by the light, and the angle of the observer's vision, and concealed himself in the very voluminous breeches which these conjurers always wear for the purpose."

"He was followed by a Major, long resident in India, who inclined to the belief, as these performances always took place in the open and before a crowd of people, no apparatus or preparation could be possible, and it must be a case of hypnotising the spectators into seeing what was not actually taking place."

"Lieut. Holmes, V.C., produced a photograph, handed round for inspection, which he had himself taken at one of these performances, showing the boy actually on the rope, in his waist-cloth, the customary dress of all these performers, which adds so to the mystery of their feats. Lieut. Holmes had a most ingenious theory, which he evidently firmly believed in. The rope, which he had described as an ordinary one of about three-quarters of an inch diameter, twenty yards long, wound round the chief performer's waist, of course contained inside it a collapsible pole, sufficiently rigid when extended to support

the light weight of the boy who climbed up, and slid down it. But Colonel Elliott, who declared he had spent forty years in the East, was extremely vehement in his assertion that the rope trick never had been performed at all, anywhere! He had himself offered, years ago, a sum of two hundred guineas to anyone who could produce such a performer before him, and the offer still remained unclaimed. Of a truth, here are some very strong differences of opinion, from men wearing His Majesty's uniform, usually to be taken as a sign of good faith. Another speaker, whose name I forget, had himself seen the trick performed, as a boy, in the open, by practically naked performers."

"The sanest views, to my mind, were expressed by Dr. Chris. Van Bern, a member of the Inner Circle but fortunately not a bigoted one. He had seen, in Liverpool, a Yogi producing the levitation and similar phenomena, and was ready, therefore, to allow of other occult powers being possibly attained by those who sufficiently trained themselves. But for admitting as much he was held up to ridicule by a distinguished member of the Circle who followed him on the platform."

"None of those taking part in the discussion, except Dr. Van Bern, seemed to be aware of any distinction whatever between Indian Conjurers, Fakirs, and Yogis! All were equally to be described as 'impostors,' clamouring for payment!"

"With our present-day knowledge of psychic phenomena and their real origin, it is not difficult to attribute this particular power of an Indian Fakir, of many years' practice, to its rightful source, or to understand the dislike of such men to appear in the unwholesome atmosphere of an English music-hall, for which they have had, and refused, for years such pressing invitations. The purer air, and sun-lit sky of their own land is unquestionably more suited to the development of their powers for public demonstration when considered advisable."

A NATIONAL TESTIMONIAL TO MR. J. J. MORSE.

The Spiritualists' National Union have issued an appeal, with which LIGHT and the London Spiritualist Alliance cordially associate themselves. It refers to a proposed Testimonial to Mr. J. J. Morse, the veteran medium. Old files of this journal contain many of his trance discourses, some of them of rare eloquence, and all notable for their wisdom, mingled with a rich fund of humour, and their high literary quality. We propose to refer again to Mr. J. J. Morse's career and achievements. In the meantime we give the circular sent out by the Union: premising that Mr. Morse will have completed fifty years of public service in October next, during which time the fine sane teachings of his inspirers have immensely assisted to maintain the level of high thinking so necessary to Spiritualism on its philosophical side:—

As you are no doubt aware, our respected colleague Mr. J. J. Morse, has recently sustained a heavy bereavement by the promotion (after a long illness) of his partner of forty-seven years.

During all this time Mr. Morse has been a diligent and faithful servant of the spirit world, and has kept our platform dignified by a clear presentation of spiritualistic teaching. The eloquent discourses of his chief guide, "T'en," and his band of spirit helpers are known throughout Australia, New Zealand, North America and the United Kingdom, and have done much to establish our movement.

Mr. Morse has been President of the National Federation; he was in the chair at the launching of the Spiritualists' National Union (of which he is the Vice-President); he has also been President of the British Spiritualists' Lyceum Union, and was the founder of the "Lyceum Banner." He is at present the Editor of the "Two Worlds," in which capacity he brought to a successful issue the Spiritualists' Motor Ambulance Fund. He has held the highest offices in the British Mediums' Union and the Manchester District Union, and in all capacities has given of his best.

Advancing age and the mental strain of nearly fifty years of public work for an unpopular cause have obliged him to curtail his activities, and the Council of the S.N.U. feel that the present is an opportune time for Spiritualists to testify their appreciation of faithful service.

"Practical sympathy is better than flowers on a grave."

We, therefore, as representative Spiritualists, invite all friends of our body to honour one of the pioneers by subscribing to a substantial purse to be presented to Mr. Morse at an early date.

All donations will be received and thankfully acknowledged by Mr. John Jackson,

30, Buxton-road, New Mills,
Stockport.

In the assured hope of a generous response,

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All enquiries will be gladly answered by Mrs. A. C. Oaten, Sycamore House, Worrall, Nr. Sheffield.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Mr. Ernest Hunt. February 23rd, Mrs. E. A. Cannock.
The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. H. G. Beard; 6.30, Miss Violet Burton. Wednesday, February 19th, at 7.30, Mr. Horace Leaf, lecture on "Materialisations," with limelight illustrations.
Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—Closed till first Sunday in March.
Lewisham.—The Priory, High-street.—6.30, Mrs. Graddon Kent
Tottenham.—684, High-road—7, Rev. Susanna Harris.
Camberwell.—Masonic Hall—11, service; 6.30, Mr. Nickels. Monday, 17th, social; tickets 1s. 3d.
Kingston-on-Thames.—Bishop's Hall—6.30, Mrs. Cannock, address and clairvoyance.
Croydon, 117b, High-street.—11, service and circle; 6.30, Mr. H. Leaf.
Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mrs. Alice Jamrach, address and clairvoyance.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, address and clairvoyance. 20th 8.15, Mrs. Neville.
Holloway.—Grovevale Hall (near Highgate Tube Station). 11.15, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Mr. T. O. Todd. Wednesday, 19th, at 8, Mrs. E. Neville.
Woolwich and Plumstead.—Perseverance Hall, Villars-rd., Plumstead.—7, Mr. R. G. Jones, address and clairvoyance. Wednesday, 8, Mr. W. R. Matteson, address.
Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. F. T. Blake, addresses and descriptions. All Sunday evening services in future will be held at the Athenæum Hall, North street.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—3, Lyceum; 11.30 and 7, and Monday, 7.45, Miss Butcher, addresses and clairvoyance. Tuesday, 7.45, lecture on Astrology, Miss Samson. Thursday, 7.45, inquirers' questions and clairvoyance. Friday, Guild Whist Drive. Forward Movement, Athenæum Hall: February 23rd, 3 p.m., Mr. A. Vout Peters, lecture, "Heaven, Where is It?" followed by clairvoyance. Admission free. Collection. Reserved seats, 2s. and 1s.

OBITUARY.—Mr. William Haughton, of 109, Sycamore-road, Smethwick, passed away suddenly on Tuesday, January 28th, after a very short illness, at the age of 58 years. A most sincere Spiritualist, he was extremely grateful for the great joy that had come to him during his thirty years' experiences in Spiritualism. At the interment at Uplands Cemetery on Sunday, a most impressive and sympathetic service was conducted by Mr. Albert Cook. A goodly number of his friends and fellow-workmen gathered to honour him and to show their sympathy towards the bereaved widow, Mrs. Marie Haughton, and her daughter. Beautiful floral tributes, numbering among them fourteen wreaths, from friends and his co-workers, expressed the great esteem in which he was held by all who knew him. Mrs. Haughton begs to thank all friends for their kindly thoughts of condolence in her hour of trial.

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ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is secured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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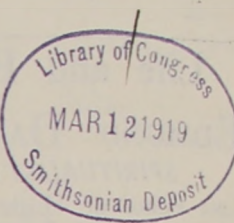
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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,989.—Vol. XXXIX. [Registered as] SATURDAY, FEBRUARY 22, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

Now and again LIGHT contains an article critically examining some question on which there is room for doubt. The writers are persons who have thoroughly satisfied themselves of the truth of our central doctrine—the reality of a life after death and the possibility of communication between the two worlds. They have the right to be termed "strong" Spiritualists, for they are strong enough to examine without fear every statement purporting to come from psychic sources, in order to determine whether it is worthy to stand beside the main teaching. Mr. Ernest Craven, who has been writing on "The Structure of the Atom" in our pages lately, is a mind of this class. He is a Spiritualist, but he is also a man of science who believes with us in rigorously testing every part of the structure of psychic science and philosophy. Moreover, we doubt not he appreciates the fact that the psychic faculty is designed to supplement knowledge normally gained and not to supersede it. Many things have reached us and are reaching us through the agency of clairvoyance and other spiritual avenues, the truth of which is afterwards demonstrated by discoveries made through the aid of the ordinary faculties. But it is not wise to lose sight of the fact that those ordinary faculties are the natural and legitimate ones for use while we are on the earth. The latent psychical faculties are not sufficiently evolved to take their place, and their main function at present is limited to demonstrating the reality of a spiritual world. They are not yet adapted to the task of carrying out investigations in physical science, hence their results in this direction are usually unreliable. It is a mistake to try and harness Pegasus to the plough.

There is a real Mysticism which deals with deep states of the spirit, only to be expressed in symbol and parable, and there is also a specious variety which appears to rely for its effects on clothing some simple truth or fact in involved diction and high-sounding words. Its followers seem to be subconsciously aware of the weakness of their pseudo-mysticism, for they are greatly given to an assertive style of speech—and are usually impatient of contradiction. In all matters which are brought into the radius of the reasoning mind we should insist on clearness, simplicity and strict obedience to the laws of thought. There is no profit in taking some simple truth or fact, dressing it up in weird language and proclaiming it as an "occult" or "mystical" truth. In our reading lately we came across an "occult" deliverance on the subject of the dangers of an over-developed "ego-feeling" in its effect on morality. The "ego-feeling," when too feebly developed, on the other hand, caused the soul, surrounded by the "storms of elemental sympathies and antipathies," to be "lacking in inner firmness and stability." And so the writer went on, showing that

the "ego-feeling" should be moderated by emotions of good fellowship, sympathy and love. But it needed no occultist to tell us that excessive *self-esteem* is bad and deficient *self-esteem* equally so, and to explain why. When a thing can be stated simply it is waste of time to clothe it in ungainly forms of speech which merely in many cases serve to disguise a platitude.

* * *

It is one of the benefits of the scientific method that it insists upon clear and definite forms of thought. It drags the pretentious and oracular statement out of the obscurity in which it tries to disguise itself and insists on knowing its true meaning. And when science has done its part in the world of psychical, occult and mystical research, it will rid us of vast quantities of turgid stuff which appears to be very important but really means very little. It will draw very sharp lines of distinction between the nebulous philosophies of the "dream-consciousness," so captivating to the romantic and unthinking, and the products of reasonable and connected thought based on demonstrated facts. "Book philosophies," and systems woven in the study of the thinker, must be carefully checked and tested by life-experience. They must be drawn in the first place from the living world and then prove their validity by working out effectively in practical life. If they are rickety, perishable fabrics, they are not really strengthened by being expressed in Sanscrit or any special form of terminology. Our subject is one that calls for the application of the strongest of strong common sense, the clearest of thinking, the sharpest of penetration. So only will the shams perish and the realities be revealed. The sublimities, the spiritualities, will abide unharmed. Poetry can always dwell serenely in its own sphere; but doggerel is ever liable to be exposed for what it is.

THE POWER OF THE UNSEEN.

E. M. S. writes:—

Readers of "One Thing I Know" may be interested to hear that I have had further experience of the wonderful help that can be given from the spirit world for the healing of the body. A short time ago my sister became most dangerously ill with pyæmia, and lay at death's door for many weeks. When her life was well-nigh despaired of Dr. Beale took over the case and by his skill and unremitting care, brought about a remarkable recovery. The peculiar treatment given by him was pronounced by the earth doctor to be most foolish. It was certainly an extraordinary one. At the most critical time Dr. Beale kept "Miss Rose" in trance for thirty-two hours on end, and for twenty-four hours no one but himself was allowed to enter the patient's room. As in my own case, much prayer was offered on behalf of the patient, and many other spirit helpers combined (under God) to bring about the wonderful cure.

I have been rather disappointed at receiving no answer to the request I made in LIGHT a short time ago. The editor has kindly given me leave to repeat the same.

I should therefore be greatly interested to receive confirmation of Dr. Beale's work in the spirit world, through a medium unknown to me. Will some reader of LIGHT able to get into touch with an enlightened spirit on the other side, ask him or her to go and visit Dr. Beale's home and to give an account of the work carried on there? If details of the buildings and grounds, as well as the names of some of the workers could be given, it would be most convincing.

I shall be delighted to receive any other information obtained in this way. Dr. Beale has promised to give every facility for viewing the work to any spirit who visits the Home in answer to this request.

L.S.A. SOCIAL MEETING.

ADDRESS BY MISS LIND-AF-HAGEBY.

Those members and friends of the L.S.A. who were not present at the Social Meeting on Thursday evening, the 13th inst., know not what they lost. It is true that, owing to her regrettable illness, we were denied the privilege and pleasure of welcoming the American poetess, Mrs. Ella Wheeler Wilcox—to the noble message of whose verse, with its denunciation of social wrongs and its sane outlook on life and duty, Mr. Withall in his opening remarks as Chairman paid a corol tribute—but if any kept away on that account they made a grave mistake. They missed a most pleasant social atmosphere, the witchery of beautiful music, and, lastly, the bright presence and good common-sense talk of Miss Lind-af-Hageby, which went far to atone for the absence of the hoped-for visitor.

Miss Lind commenced her address by a sympathetic reference to the talented lady whom they had expected to see and hear that evening. She herself was more sorry than anybody, since, in the absence of Mrs. Ella Wheeler Wilcox, it was left to her (Miss Lind) to attempt to take her place. On that same day, in going over Mrs. Wilcox's works, she had come across two poems which could be applied to Spiritualistic teaching. The first of these was entitled "True Charity" and ran as follows:—

"I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry, as before.

"I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed, and crowned with blessings manifold.
And now he begs no more."

"I interpreted that poem" (said Miss Lind) "from the point of view of Spiritualists—Humanity is hungering for the thought of life and power. In Spiritualism they gain a vital thought which changes all life for them and which alone can satisfy their need."

Miss Lind then quoted the poem "Progress," which begins,

"Let there be many windows to your soul
That all the glory of the universe
May beautify it,"

and after affirming that as a consequence the heart would "turn to truth and goodness as the plant turns to the sun," adds:—

"... A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole."

She thought that that poem was very clearly Spiritualistic. It set out definitely some ideas on the question of human advancement.

Turning to the subject of mediumship, she said that its processes in their lower stages at least were not particularly spiritual. It was a question of using a special faculty to penetrate beyond the ordinary stages of human life. In a certain sense everybody and everything was a medium. Everything served for something else to pass through or grow upon. Everyone and everything had to use a medium in the course of their growth and development.

To take an instance from human life, every man, as he advanced in knowledge and mental or spiritual attainment, was absolutely forced to give out to others. He had something to express and he was compelled to express it. And if he had the creative faculty he had to create forms in some medium or another. So long as he confined himself to the things known and understood amongst his fellows no one questioned his action as a "medium" for the expression of ideas. But when he was, as in the case of the psychical medium, a mediator for the thoughts of an unseen humanity, he provoked denial and opposition. Most people, perhaps, would define Spiritualism as being concerned with the power of communion with those who had passed out of the body—the exercise of the so-called psychical powers of trance, clairvoyance, psychometry and other faculties of the soul. To her Spiritualism was simply the opposite to Materialism. Spiritualism pre-supposed that man is a spirit living in a spiritual universe. That was the foundation truth of Spiritualism. The other considerations were quite subsidiary.

The whole address, with its teachings as to the true meaning of mediumship as a means of progress both for the medium and his fellows, and its benefits when wisely pursued for altruistic and not for personal ends, coupled with a remarkable account of her own experiences of spirit communication and spirit guidance, was deeply interesting and impressive. Miss Lind gave examples of monitions from the Unseen which were followed out in the teeth of menacing circumstances and in conditions in which she seemed to be steering straight to disaster, but the counsels were true and events fell out exactly as they were foretold. Perhaps in one of her later books Miss Lind may tell the story of a life which has been led through devious ways to appointed ends, a life guided by the illuminations of those elder brothers of the race who lead the race steadily onward and upward.

Before Miss Lind's address we were treated to one of Mendelssohn's Trios (Miss Walenn, violin; Miss Violet Withall, cello; and Mr. Wiseman, piano), and later in the evening the magic of Miss Walenn's violin swayed our emotions at will with Dvorak's "Humoresque," Ethel Barnes' "Swing Song," and Leclair's "Tambourin." Mr. Wiseman also, at Mr. Withall's invitation, gave an illustration of his powers of improvisation; the subject, suggested by Miss Lind, was "Moonlight on the sea, with a gentle breeze," and the soft ripple of melody which followed called up a perfect mental picture of the scene.

Great interest was manifested, in the early part of the evening, in the spirit photographs exhibited by our contributor, J. I. H., which were obtained by him through the mediumship of Mr. Hope, of Crewe (see LIGHT of the 8th inst., page 46). The Chairman alluded to these photographs as the most satisfactory he had yet seen.

At the close a comprehensive vote of thanks, which included Miss Lind, the musicians and the Chairman himself, was moved by Dr. W. J. Vanstone and carried with acclamation.

G. R.

THE ETHERIC BODY AND OCCULT SCIENCE.

The anonymous writer of "Notes by the Way," who denies the well-known fact of the disintegration of the etheric double shortly after death, is evidently *not* a psychic himself. If he were he would know the comprehensive difference between etheric and astral sight.

In the case of etheric vision, the people sitting in front of you turn somehow into pigmies and their voices almost die away, so muffled and distant do they become no matter how near they may be in the flesh. Nor does this etheric mode of sight spring up altogether without warning and vanish as suddenly, which is invariably the case with normal astral vision. On the contrary, you can go on looking etherically at a whole crowd of people and listen intently in this dim and distant fashion to a lecturer close by for what seems an interminable time.

Occult scientists teach that only a slight heightening of the rate of vibration of the physical body is necessary to induce etheric sight because both these bodies belong to and are composed of the matter of this earth-plane and they therefore cannot possibly survive so-called death and pass on to the astral sphere.

Each of the seven planes concerned with our evolution is made of its own special substance with a body or vehicle of corresponding material from the coarsest physical to the most rarefied ether. Mr. Robert King explained to an audience of Spiritualists in my hearing that not until we reach the fifth plane—the Christ Realm—and the causal body, the vehicle of the immortal re-incarnating Ego, can we truthfully speak of a spiritual body. The physical, etheric, astral or psychic and mental bodies are exactly what their names imply. Of the two highest planes so transcendently beyond our reach, no man can as yet speak. Occultism also teaches that there are four different modes of manifestation in the ether itself just as there are the four well-known elements of earth, air, fire and water in connection with matter. As my books have been warehoused for several years I cannot substantiate my statements with appropriate quotations.

I should like to endorse wholeheartedly Mr. Fielding-Ould's seven axioms on scepticism. We must each of us fit ourselves to receive Truth and, as soon as we are ripe for it, it will flow in upon us from every side. Nobody can plough or till our mental soil for us any more than he can feed our bodies.

Cosmic evolution demonstrates that the agnostic must infallibly become sooner or later the gnostic, and that "Birthless and deathless and changeless remaineth the spirit for ever."

S. F. SMITH.

[We are the writer of "Notes by the Way," and as such feel our position acutely. Like the man referred to by Sydney Smith who would "speak disrespectfully of the Equator," we have spoken irreverently of the ether. But it was not the ether known to Science and lately described by Sir Oliver Lodge in these pages, but another kind of ether known only to clairvoyants. Without denying the existence of this latter substance, it may well be asked why the term "ether" is applied to it, if it is not identical with the ether known to Science and described by Sir Oliver Lodge as something which, unlike matter, never grew old, decayed or wore out.—ED. LIGHT.]

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already recorded, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Mrs. Bellingham	5 0 0
S. A. M.	4 4 0
Mrs. Marshall	1 1 0
Mrs. McKenzie	1 0 0

"SOME EMOTIONS AND A MORAL."*

One is familiar enough with books in which intellect not improperly plays the leading part, and with others where its procedure is frequently ridiculous. One is intimate too, with a noble class of books in which, from relative weakness the part of intellect is sometimes pathetic. Rarely comes a volume that explicitly renounces, deliberately disdains, even contemns the intellectual constituents of mind; but such is this one by Mr. Ashworth, misnamed "A New Gospel"—unless, indeed, it is regarded as an object-lesson of warning against extreme and disorderly reaction from intellectualism, much as in another field Bolshevism is such a reaction from evil autocracy. This is perhaps the chief feature of originality in the work, and of its real use. Certainly it has for the first time in the present writer's life forced upon him the part of protagonist of intellect. Only when misdirected or extreme is this power, like any other in the hierarchy of intelligence, unworthy of reverence; essentially it is divine as love in essence is.

"Intellect is rather a dead sort of spirit intelligence," mistakenly says the author in his Second Book, "Man and his Spirit," with which "it has nothing to do." Had the intellect done its appointed work upon the data of the First Book, "Affinity" (a curious conglomerate of "materialisations," sublimated sexualism and ordinary human experience) this "New Gospel" would have been at least less of a misnomer, a beacon more to guide than to warn.

Throughout the volume it is personal feeling that at all times is insisted upon as criterion and authority: "Feelings are everything." Thus of a time when he was lost in a maze of psychological problems that cannot be mentioned in a short notice like this, although they involved the nature and value of the entire "Gospel," the author writes: "I had no comprehension of the whole business, I was led along by my feelings and knew not whither, but I felt that all would be right." So might robber, seducer, murderer, fanatic of every hue and shade, speak of some of their experiences—in good faith too, mere personal feeling at all times the ultimate criterion and authority. The most glorified individualism, however, is only a half-truth. There is no attempt at differentiation of feeling, sensation, emotion; while the mere intensity of the former is taken as the actual measure of reality. How wildly wide of truth this is may be seen at a glance by its recognition as precisely what occurs in lunacy. Whether a lunatic believes he is Solomon judging between rival maternal claimants, or a male hypnotic subject postures tenderly as a nursing mother, the babe a walking-stick, intellect in them is suppressed, and their spurious feelings are to them the sole measure of reality.

Mr. Ashworth's volume comprises three Books: "Affinity, a Self-Revelation"; "Man and His Spirit, a Simple Exposition of Principles"; and "The Clasp," so named because it is said to "clasp" the three books together.

The volume evidences unquestionable sincerity, simplicity, frankness, honesty of purpose, integrity of belief in the "authority" that is only a personal product.

The author is quite unconscious of taking himself too seriously, as in the Thesis of his Introduction, wherein, with engaging egotism, he figures as "an epitome of humanity," a standard man for measurement of all "deviations or aberrations"; in Addendum I., where he writes:—

"Here, as we are impressed to say, is the most beautiful, the most soul-satisfying—and at the same time the most reasonable gospel ever offered to man, as an individual," &c.; also in Addendum III., when he asks himself as Armageddon raged, "Was my revelation worth all that? Did the soul need to bring about that terrible purifying, that chastening of the nations—in preparation for what I had?"

It is the reviewer's hope, possibly a vain one, that somebody will succeed in convincing Mr. Ashworth that he would push the up-to-date ideal of standardisation too far, well-meaning as indubitably he is. As for the above problems in the interrogative form, an answer by anybody could only be supererogatory.

There is space enough left to add that the "whole appeal of the First Book is based upon the particular phenomena of Materialisation therein described"; and that in the Second Book "the writer rests his claim to consideration on the subjective fact of re-birth," which takes place, as alleged, at middle age. In the Preface it is stated that this "New Religion" has for basis "the ordinary love of the sexes"; and near the end of the Third Book, where the reader's expectation of something real in the way of new gospel follows a will-o'-the-wisp through the remainder of 515 pages to the legendary end, we are given, as "the essential part of these teachings," the *Message*, to wit: "The method of procreation adopted by all creation . . . is wrong; and further, the only wrong of which man can, at the present stage, have any positive knowledge."

The work is more, however, than a psychological curiosity. As a human document it is of sustained interest

to the psychologist, and affords many glimpses of truth from the viewpoint of childlike feeling. The author is at his best in the essays, where results of his method are most constructively suggestive.

W. B. P.

INDIAN MAGIC: THE MANGO TRICK AND OTHERS.

Mr. J. J. Meyrick, of Budleigh Salterton, Devon, writes:—

During a residence in India of nearly twelve years, I never saw the rope trick, but witnessed several remarkable conjuring feats for which no theory of sleight of hand is capable of accounting. Of these the following three seem to be quite worth describing:—

A conjurer who came on board a P. & O. ship off Madras, brought a bag of fine mould and asked for some fresh water with which he moistened it. He then planted a mango seed, which several passengers previously examined, in the mould, and covered it with a basket the shape and size of a dish cover.

Over this he placed an old stained cotton cloth, worn through in several places, and then began to show another trick.

Thinking that his object was to divert the passengers' attention and enable his assistant to go to the heap of earth, I drew my chair close to the basket and never looked away from it during the rest of the performance.

In a few minutes the conjurer returned, tilted off the basket with a short rod, and showed the earth apparently untouched. He scratched out the mango seed, on one end of which was a bud and on the other a small bunch of root fibres. He buried this again and covered it as before, after where he did not touch it or the mould.

Returning after showing the other passengers another trick, he tilted off the basket again, and I saw that there were two seed leaves a little above the soil. After another trick he again raised the basket and the plant was about three inches high, with some twigs and leaves on the stem. After a last trick, the plant, when uncovered, was seven or eight inches high, with more, and larger, twigs and leaves. The man then pulled it up and gave it to the passengers to pick in pieces.

I once read of a Frenchman bribing a conjurer to reveal the secret of this trick and being told that it consists in using the earth from anthills, the formic acid in which causes very rapid growth of seeds. I never heard of anyone trying it, and rather doubt if the effect could be so rapid, for one friend who had seen the trick informed me that the plant grew so large as to produce fruit.

While I was detained for a day in Delhi, a conjurer came to my room at the hotel and asked permission to exhibit. Among other feats he produced a pair of handcuffs, and told me to lock them on his wrists, then asked me to tie his thumbs together with string. I did so, drawing it as tightly as possible without causing actual torture. I next, at his request, put a leg of my bedstead inside the chain of the handcuffs. Then his wife held a silk handkerchief over the hands for what seemed no more than two seconds. On taking this away the hands were still locked and tied, but outside the leg of the bedstead, on which I had been sitting all the time. At my request he repeated the trick, but I could form no idea how it was done. When I untied the thumbs I saw that the string had caused deep indentations in the skin behind the knuckles.

Each time that the wife held the handkerchief I noticed that her hands trembled considerably. Is it not possible that the wife was a medium and that the feat was an instance of matter passing through matter?

While sitting on one end of a sheet about the length of those used on beds, a conjurer asked some Englishmen, including myself, to place a rupee at the other end. On its being put down the conjurer told it to come to him. The rupee immediately began to shuffle along the sheet on several occasions rising on its rim and wheeling an inch or two, then falling flat and continuing to shuffle until it reached the man.

Some sceptics have asserted that the feat was accomplished by twitching the sheet, but that could not have made the rupee rise and roll along on its rim, and could not have been done without being seen. The man had no opportunity of going to the rupee, and no native went near it.

WE have just received a copy of the fifth edition of the Rev. Charles L. Tweedale's pamphlet, "Primitive Christianity and Modern Psychic Phenomena." This is a trenchant and telling production, peculiarly adapted for propaganda amongst the orthodox, and is an effective reply to Lord Halifax and Father Bernard Vaughan, and incidentally to all other objectors. We are also glad to hear that the second edition of Mr. Tweedale's book, "Man's Survival after Death" (enlarged to 570 pages, double its former proportions) is now in the press, and will shortly appear.

THE man who has money might rest if he would,
And the man who has nothing might rest if he could;
But never till manhood has gone out of style
Will the man who's a man want to rest all the while.

AN OLD RHYME.

* "A New Gospel" By LIVINGSTONE CARRY ASHWORTH (Arthur H. Stockwell, 7s. 6d. net.)

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SCHRENCK-NOTZING'S "MATERIALISATION PHENOMENA."

In *LIGHT* of 7th December last (p. 387) we printed some observations by "A Member of the Scots Bar" on an article, in the "Hibbert Journal" for October, 1918, entitled "Ghosts as Physical Facts," by Mr. W. G. Braithwaite. In the current issue of the "Hibbert Journal" appears a criticism of Mr. Braithwaite's article, from the pen of Mr. T. W. Rolleston, whose name is known to many of us as the translator of "Epictetus." Mr. Rolleston finds several flaws in the evidence. In his view, "that cheating did go on in some at least of Dr. von Schrenck's experiments is beyond all reasonable doubt," and he refers to the well-known instance in which the camera reproduced a piece of the French illustrated paper, "Le Miroir," the title being shown together with portraits of Poincaré and Woodrow Wilson "which had been copied or adapted to serve as materialised representations in the dark cabinet." He cites Miss Verrall's criticism of Schrenck-Notzing's book in the Proceedings of the S.P.R., July, 1914 (Vol. XXVII.) to show that Eva C., the medium, was Marthe Béraud, who "was a well-known and (on the evidence of a lawyer, M. Marsault) a confessed impostor." He finds a possible significance in the fact that Mme. Bisson is a sculptor, and although "Mme. Bisson may, to those who know her, be entirely above suspicion," the book "challenges the opinion of scientific students in general and they are bound to take into consideration every possible hypothesis for the production of the phenomena by natural means before they can accept the existence of so remarkable a substance as Dr. von Schrenck's teleplasma." Nevertheless, Mr. Rolleston frankly admits that "a few manifestations are recorded to have taken place at sittings at which Mme. Bisson was not present."

Mr. Rolleston concludes his critical notice, of which we have only given a few excerpts, with the following observations:—

There remain undoubtedly a number of manifestations of "Eva's" powers for which it is impossible at present to suggest any natural explanation. Still, looking at the evidence as a whole, we must vote the case to be, at best, one for further inquiry. I do not offer these criticisms as a disbeliever in the occult, still less with any desire to discourage research. But we must not go further than the facts will carry us, and Mr. Braithwaite in his interesting article goes very far. The performances of Marthe Béraud do not really afford a solid basis for a new theory of the Resurrection.

We have only a few comments to make.

In his allusion to the "production of the phenomena by natural means" Mr. Rolleston presumably denotes their production by *normal* means. We who hold that the phenomena of materialisation have been proved many times in the presence of competent authorities, other than the German physicist, hold that, although rare, they are not less natural than the phenomena of everyday life. The point is more important than at first sight it may seem.

The only really competent authority on materialisations or other psychic phenomena, is the capable investigator who has examined them *at first hand*, and who knows what he is talking about, which we fear many of the critics who investigate from a distance do not. We know what it is to listen wearily to the rapid discussions of the uninformed as to the possibility of things which we and some of our friends are as fully certified of, by the evidence of our several senses, as any one of the disputants could be of any fact in his or her daily life.

We know of no evidence in which holes cannot be picked by those intent on damaging it. A little mental ingenuity is all that is necessary. He would be a poor counsel for the prosecution (or the defence) who could not find something of a suspicious or damaging character in the evidence presented by the other side.

Again, we observe amongst the critics of psychic evidences a curious illusion that all that is necessary is to destroy or undermine some particular piece of evidence or discredit some particular witness as though the whole case rested upon it or him. To the stupid and ignorant opponent Spiritualism and Sir Oliver Lodge are identical; they stand or fall together. Mr. T. W. Rolleston is neither stupid nor ignorant. We cannot think that he really believes that the evidence for materialisation and the testimony of Schrenck-Notzing—who it is to be remembered is really an unwilling witness coerced by facts which threatened his whole philosophy of life—are so closely identified.

"THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT."

THE KINGDOM ALL AROUND.

We have received the following from Dr. Ellis Powell:—

In *LIGHT* for February 8th, F. E. R. asks my opinion on whether the end of the 17th verse of St. Matthew iv. ("The kingdom of Heaven is at hand") "refers to space and not time; as, if so, it would render what seems like an unfulfilled prophecy into a great truth." I think there may well be a double meaning, and that the reference may be both to space and time. That the Greek verb has a spatial significance could easily be demonstrated by quoting some of the passages where it occurs, with their English renderings in italics:—

Matt. xxi. 1: "When they *drew nigh* to Jerusalem"; xxvi. 46: "He is *at hand* that doth betray me."

Luke vii. 12: "When he *came nigh* to the gate of the city"; xv. 1: "Then *drew near* unto him all," etc., xxii. 47: "*Drew near* unto Jesus to kiss him."

Acts ix. 3: "As he journeyed he *came near* Damascus." These passages give an emphatic pregnancy to the quoted verse, making it into an affirmation of the immanence of the spirit world. They gain in this significance from the opening word of the verse—not "Repent ye," as in our version; but "change your mind, for the kingdom of Heaven is all around you." In fact it would not be going too far to render the passage, "Get yourself a new mind; for the kingdom of Heaven is all around you"; and in that case the implication would be "Get the new mind in order that you may be open to impressions from the new world." F. E. R.'s question opens up a brilliant train of thought, and I for one am very glad to have had my attention directed thereto.

Mr. F. Bligh Bond (Bristol) writes:—

Is it necessary to suppose that either space or time is referred to? Is there not a third interpretation, namely, that neither space nor time but condition is implied? We have it clearly in the Logia, or sayings of Jesus, that "The Kingdom of God is within" us. Surely this would be well interpreted as a state neither temporal nor mutable but to be conceived of in terms of Being rather than Becoming: the opening of a door in the soul, and the entering therein to a mansion prepared, of which the Ark is a type (Matt. xxiv. 33, 39). The Kingdom is nigh, even at our doors. We enter while we live. The act of entry is repentance—*metánoia*—(literally: "a turning of the thoughts"). Note the sense of Matt. xxiii. 13: "Woe unto you, Scribes and Pharisees, hypocrites; for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF FEBRUARY 23RD, 1889.)

"WILL O' THE WISP."—How easily natural events may be fitted with supernatural seemings: "Holsworthy, a village in the Midlands, is all excitement over a ghostly light which every night intermittently flashes over a railway cutting. From dusk to midnight the little village station is thronged with people anxious to obtain a glimpse of this *ignis fatuus*. . . . Old stories of superstition long dormant in the district are being revived, and the fact that three people have been killed near the spot in the last year or so encourages the belief in the supernatural character of the luminous apparition."

Mr. Morell Theobald is, we understand, about to take a rapid journey round the world, partly on business and partly for the benefit of his health.—(From *LIGHT* as above.)

THE RELIGIOUS ASPECTS OF THE WAR.

II.—"A SOUL OF GOODNESS IN THINGS EVIL."

By E. WAKE COOK.

There is profound significance in the war when rightly viewed; but I must confess that from the ordinary anthropomorphic view of God and His action in this world I feel little but bewilderment. Looked at in a large general way, as we regard the operations of Nature when trying to determine the character of the moving Spirit of the Universe, we discern, underlying all the outward horrors, a beneficent purpose which at once removes the atheistical doubts raised in so many minds by the Devil's orgy of the war. Viewing Nature as one section, or aspect, of the Divine Will, we discern a plan, purpose, or idea, which is self-evolving, and which over-rides all actions and events, good, bad, and indifferent, to its own great purpose. This justifies the old religious belief in an over-ruling Providence, but in another way. Our "free will" seems limited to the choice as to whether we will discern this purpose and co-operate with it voluntarily; or whether we shall remain blind and be coerced to do our bit by the scorpion whips of Nature's harsher evolutionary methods. The purpose is beneficent, and the suffering, however severe, is strictly educational. Nature is cruel only to be kind; and our dire birchings are justified when we "see life steadily, and see it whole."

Advanced Spiritualists, viewing our personal existence in the light of the newer revelations, regard this rudimentary life as a mere moment in a sempiternal existence, and all its sufferings as a mere passing pang in an endless career of ever-increasing blessedness, which is enhanced by the point of contrast. Then, again, we mourn most for the brave fellows who have "lost" their lives in the war. This loss is grievous enough for those left behind; but for the young heroes themselves it is merely premature promotion far grander and more beneficent than to be promoted to Foch-like eminence in this world. The case of the maimed is different; their promotion is delayed, but it will inevitably come, and the joy of casting off the maimed body and revelling in a perfect body, more splendid than the old one at its best, will be some compensation for the pain and discomfort suffered on earth. We may mourn with those left behind, but they will have the joy of reunion; and in every case, in retrospect, this life will seem but a point of dark without which we could not realise the value of light, the point of contrast without which we could have no sense of values.

The significance of the war for Great and Greater Britain is most marked of all. There can be no doubt that we have been entrusted by Providence with a mission of vast importance to mankind, in carrying out the Great World-Plan. This we have done, mainly, by the blind expansive force of the race, in but a semi-conscious way, "in a fit of absence of mind." We were wearying in well-doing, our grasp of events was slipping from our nerveless hands; we were sinking in a lethargy, we were on the down-grade of decadence. Under the great World-Plan our first task was Organisation, Universal Organisation; in this we were lax and allowed Germany to pass us in giant strides. Organisation gives power, it exerts pressure, and is bound to be aggressive unless checked by counter organisation. In commerce Germany laid systematic siege to all our industries, nothing was too great or too small to be sapped and mined, and finally captured. Plans for our overthrow were ruthlessly pursued with relentless thoroughness, and our destruction by force of arms was only a question of time. This was manifest to all those who had a single gleam of insight; yet in face of it we drifted blindly. With the exception of our incomparable Navy, our organisation was comparatively slipshod and easy-going; we wasted our energies in party strife, under old-world battle cries, and we stoned with ridicule the prophets that were sent unto us. Had we listened to that great and good man and distinguished soldier, Lord Roberts, and pulled ourselves together in time, this war would have been averted. It was the firm belief that we were a doomed and decadent race which tempted the Kaiser-Huns to their great adventure.

The first shot was as the touch of an enchanter's wand causing a seemingly impossible transformation. All the latent virtues of our race sprang into marvellous activity. Blundering into our stride we quickly forged ahead, and finally out-fought, out-generalled, and out-organised the scientific savages. Woman's status was raised to un conjectured heights; our liberty-loving people cheerfully put up with unheard-of privations and restrictions, and all were eager to do their bit. Every good cause has been advanced by decades during the few agonising years of the war.

Perhaps the most momentous and significant fact of all is the bringing together of the two great branches of the English-speaking race; the peace-loving Americans fighting shoulder to shoulder with our own men. The most notable fact in the war was that these men of ours, many of them men of wealth, education, and gently nurtured, should have shown a higher order of moral and physical courage than any soldiers have ever before been called on to show. Never before in the history of the world have men been called to

face such nerve-racking, diabolical, and devastating agencies as men have heroically faced in this war.

Not less significant from the religious standpoint is the providential way in which not only have the plans of the plotters of evil been frustrated, but the exact reverse of their aims has been brought about. The ultimate aim, after the preliminary crushing of France and Russia, was the destruction of the hated Britain and its world-wide Commonwealth of Free Nations. We were to be crushed under heel, and our Empire disintegrated and destroyed. As a result we have been placed on a pinnacle of greatness beyond our wildest dreams; united as never before, and enabled to advance the World-Purpose in ways we could not have hoped for. What could equal in purposeful splendour the freeing of the Holy Land from the age-long deathly blight of Turkish rule?

The League of Nations will be a tremendous stride in the realisation of the World-Plan, only on condition that the Plan is discerned, and Nature's own methods are understood and improved on. Reformers are always in a hurry, are enamoured of "short cuts" which prove the longest way round. "Allah plants His garden slowly, but He plants it very well," and we must do the same; the attempt to impose Millennial ideals before preparing the ground is like trying to build before laying the foundations, like trying to fix the weathercock before building the steeple!

As the mountains are high, so are the seas deep; in the ratio in which this war has raised men to sublime heights of heroism and self-sacrifice, it has abased others to unimaginable depths of wickedness. The frightfulness of the Huns has been outdone by the Russian Bolsheviks, who are exceeding the Red Terror of the French Revolution. These are the black shadows thrown by excess of light. It is instructive to note how all evil and tyranny in the past ultimately provokes reaction in concentrated form. The moral is obvious.

The subject is too vast, hints and clues are all I can attempt. But through all the tremendous turmoil of events the soul of goodness in things evil is evident to the seeing eye. The world's Gethsemane is the prelude to an Easter morn. The world has been in travail with a new birth. It would seem that the pangs of progress are intensified by quickened motion; and peace, quietness, ease are but the preludes of stagnation and death. From the latter blight, which was creeping over us, we have been saved to carry on our world mission, by the very powers of evil which aimed at our destruction. So we may rest assured that there is plan and purpose underlying all tumultuous happenings; that there is a goodness, a justice greater than our own, enshrined in the very heart of things which will work out its own great purpose in its own great way; and the essence of all wisdom, carrying all the beatitudes, is to discern this purpose and make it our own.

THE PROBLEM OF REINCARNATION.

The Rev. G. Vale Owen writes:—

Mr. W. H. Evans surmises that reincarnation is not as much a problem as a "guess." I would not go quite so far as that myself. The subject has been dowered with sufficient thought on the part of those who believe in it as to qualify, I think, as a "hypothesis." Yet, although there are those who do not hesitate to speak of it as of proved fact, the more I turn over the *pros* and *cons* in my mind the more do I incline towards the conviction that it will not eventually attain to that dignity. The subject is referred to in "Speaking Across the Border Line." I know that the recipient of those messages is eminently painstaking and careful in satisfying herself word by word that she is recording accurately. The communicator also shows himself as a penetrating and level-headed investigator in those wider realms. He says that reincarnation is a complicated subject, that at least he thinks it is "incorrect to state that *all* must come back to a material life on earth," and he concludes, "I will not say no one has ever reincarnated, but I have never yet met anyone who has."

One thing which, to my mind, tells against the theory is the fact that those who pass over as babes enter the spirit life as babes and pursue the natural course of growing-up there. Were these adult spirits who had passed through an earthly birth and after a few weeks had re-entered the spirit-spheres, one would expect that they would either arrive back there as adults (as they left those spheres) or would, at least, very quickly shed their brief childhood. But we have sufficient evidence to prove that this is not the case. They all grow up as naturally as children in this earth-life do.

REINCARNATION.—If God is unjust in Time, what guarantee have we that He will not be so for all Eternity? The necessity to right a wrong (eventually) savours of imperfection; yet we are distinctly told that our Father in Heaven is perfect. We must all admit apparent injustices, from our point of view; it is not in the nature of the finite to penetrate the "dark disguises" of heavenly benedictions. Personally, I consider that to charge God with injustice at any stage of our pilgrimage is a form of blasphemy.—E. P. PRENTICE.

FROM THE LIGHTHOUSE WINDOW.

The "Scarborough Daily Post" is publishing "Rupert Lives," by the Rev. Walter Wynn, in serial form. This is a good work, for it will assist the circulation of a record of experiences that cannot fail to carry a message of consolation to the bereaved.

Accompanying two books just published by Dr. Rudolf Steiner, of which we shall have more to say later, is a statement by the publishers (G. P. Putnam's Sons, Ltd.) to the effect that although Professor Steiner wrote in German he is a Slav by race and has no connection with recent German policies—"in fact, he has been so much out of sympathy with modern Germany that he has been obliged to live in Switzerland."

"I have often found it difficult to reconcile some of the extracts in *LIGHT*," writes J. T. M. S. But considering the extraordinary variety of minds for which *LIGHT* has to cater, it is not really to be wondered at. Apart from which, in any controversy we can only arrive at the truth of a matter by taking note of many views that appear to conflict sharply with our own. An artificial uniformity soon becomes stale and insipid. Even life itself cannot proceed without a certain amount of friction.

The "Hospital" relates a story of a Fijian lunatic, formerly a native preacher, who had the delusion that he had just returned from a visit to heaven. He said it was "Glorious. There were sing-songs every evening and we actually had mutton for dinner every day." Very funny, of course, but it was at least a heaven he could understand, and doubtless even for the best of us Heaven will be something not outside our capacity for happiness. There are people not described as lunatics who pin their faith to a heaven which is not only unintelligible, but also one which they could, as rational beings, find no possibility of enjoying.

Dr. Steiner, as is well known, is a strong supporter of the idea of reincarnation. But he admits, we are told, that "there is no logical argument for or against reincarnation." That has become sufficiently apparent, and is one reason why we are disinclined to devote much space to its discussion; it is so obvious that it can neither be proved nor disproved by argument. All we can do is to examine the so-called proofs and expose their worthlessness. And that we have done too often already. Dr. Steiner claims that by a process of meditative exercises a student can "bring the proof of reincarnation to himself." We are not particularly impressed by the statement; not all meditative folk are free from illusions.

We must not allow to pass without a brief allusion to the centenary of the birth of John Ruskin who, as our files show, was no stranger to the subject of Psychical Research, and on at least one occasion heard the Direct Voice through the mediumship of the late Mrs. Everitt. He was a great seer with a true message for his age. That the fires within him burned out in the end, as a contemporary remarks, is not wonderful. It is nearly always so—the physical brain is rarely equally responsive to the end. "He had begun his life with a vision, he ended it with views," says one writer. But the verdict is not so harsh as it sounds, considering how few men rise to the intellectual height of having even "views" of their own.

We have received "The Wonders of the Saints in the Light of Spiritualism," a new book by the Rev. F. Fielding-Ould. It contains an introduction by Lady Glenconner. A further notice of the book will appear later. It is published by Mr. J. M. Watkins, and can be obtained at this office at the price of 4/6; post free 4/9.

RESURRECTION AND EVOLUTION.—"The resurrection process, like all God's processes, is a continuous evolution, a harmonious development by gradual methods, of a higher organism out of a lower. When the Sadducees questioned our Lord concerning His views of the resurrection of the dead, He replied, not by asserting the fact of a future resurrection of now dead bodies, and a future re-union of now severed souls and bodies, but by appealing, in confirmation of His statement that 'the dead are being raised' (this is the literal rendering, the tense is not a future one), to God's declaration, 'I am the God of Abraham,' &c. Now we must either admit that our Lord is not maintaining the doctrine of a bodily resurrection at all, but refers only to the survival of the spirits of Abraham, Isaac and Jacob, or we must recognise that His words implied that He believed them to be already raised, for He emphatically asserts that 'God is not the God of the dead but of the living. Abraham, Isaac and Jacob were not dead but were raised already, otherwise what did He mean by saying that God's assurance that He was their God was a proof that the dead were 'being raised'?"—"The Victory that Overcometh," by H. A. DALLAS.

THE ETHERIC BODY: A QUESTION AND A REPLY.

C. B., a Scottish correspondent, has posed a question that has been exercising the minds of several persons who have read Sir Oliver Lodge's recent addresses and writings on this subject. Sir Oliver Lodge (writes C. B.) teaches that every object, animate and inanimate, has a material and an etheric counterpart and that their fundamental joint quality is co-existence and interaction: "Ether is the medium of cohesion," and matter cannot exist without it. Now when the physical body dies does it not follow that its etheric counterpart remains indissolubly connected with it? Even when it disintegrates, the atoms of its particles are still held together by this ether, so how can the etheric body form a distinct entity after physical death?

We submitted the matter to Sir Oliver Lodge, who has kindly responded, and in the course of his letter writes:—

"For *inanimate* bodies I should say that your inquiry's conclusion is correct. But when you come to *animate* bodies the problem has to be faced, What has been the effect of animation? We know that on Matter the interaction of Spirit has endowed it with a number of faculties and potentialities of which otherwise it was quite incapable. My hypothesis is that the etheric part of the body has been animated just as much as the material part; and that it has thereby acquired an element of personality which is persistent, since the properties of Ether are much more perfect and durable than those of Matter; and so it has become possible for the etheric counterpart to continue a coherent existence even when the material portion has dropped away.

"The facts which trend in this direction are those which indicate some sort of temporary separation of soul and body, as in some trance phenomena—travelling clairvoyance and the like.

"It is, however, a large and difficult subject, which requires much more working out."

THE LATER ÆSOP.

THE ASTRONOMER AND THE CLAIRVOYANTS.

Some clairvoyants having, as they said, detected a new star by the aid of their inner vision, reported the fact to the astronomers, who received the news with derision.

"Then you will believe in nothing that you cannot see?" said the clairvoyants angrily.

"And not always then," retorted an astronomer scornfully. "Thus, we can all see the 'man in the moon' if we wish to, but we don't believe in him!"

The dispute waxed hot and taunts were freely exchanged by the contending parties. But one old astronomer stood aloof and only smiled at the argument. To him there came a puzzled bystander who asked what position he took up in the matter.

"I am quite neutral," answered the astronomer, "for I can neither affirm nor deny. Until the star reveals itself to the telescope or the photographic plate it is none of the astronomer's business."

"Then why are they arguing about it?" asked the bystander.

"Why, indeed?" said the old astronomer quietly.

D. G.

THE CHURCH AND PRAYERS FOR THE DEPARTED

If we find that the spread of our faith is causing stirrings of conscience, any deep self-questionings, in theological circles, we can well afford to pass over a few slighting allusions without resentment. We congratulate our brethren of the Established Church on the fact, which we learn from a brief report in the "Daily Chronicle" of the 14th inst., that on the previous day the Lower House of Convocation decided by a very large majority in favour of the insertion of All Souls' Day in the Church Calendar, and especially on the reasons given for the step.

"There was a deep instinct in human nature in favour of it, Canon Baldwin said, and people were thinking a great deal more about their dead than before. Our soldiers in France especially had been struck tremendously by the observance of All Souls' Day. Morbid Spiritualism was not making great headway. So strong was the instinct of human nature that the observance of prayer for the dead could not be stopped, but the Church should regulate it.

"The Dean of Lincoln said that the Church was losing its less theologically educated members to Spiritualism because the Church was not courageous enough to drop a few old Protestant objections and boldly do what all did privately."

"We are much bound to them that do succeed,
But in a more pathetic sense are bound
To such as fail."
—JEAN INGELGLOU

"AT EVENTIDE IT SHALL BE LIGHT."

BY HELEN MATHERS

(Author of "Comin' thro' the Rye").

In 1910 the Press announced that a new book from my pen would shortly be published, to be followed almost immediately by "Human Religion," the latter the natural result of my getting into touch, through my experiences with my son, with a world where the physical and mental systems are, far more than here, dominated and controlled by the emotional, and where is practised the God-religion of the ages as taught by Christ on earth, the gospel of "Love one another, help one another"; and "Eventide" is on the same theme.

This is 1919, and neither of these books has been published or even finished yet, and indeed many happenings and interruptions have come between the charging of me with my son's message to the world and its delivery, but looking back on the first beginnings of what has become an abiding reality, so that my consciousness of the other side of life and this one fit like hand and glove, I know that I was not fit to write "Eventide" then, nor indeed am I fit to do so now.

Still, I am able to give the cumulative series of proofs, extending over nearly ten years, of my son's continued and happy existence, though there will be found in my book no record of table-turnings and rappings, of séances and materialisations, all such phenomena being held by me in holy horror, nor am I writing for critics or scientific persons but for a public that is probably almost as ignorant as I am.

Even so I am not sure that I would have the courage to give these personal experiences had not the world, in taking "Comin' thro' the Rye" to its heart, taken me also, and so I am able to tell it what I do, knowing that it will not laugh at, but rejoice with me in the great joy which has come into my life, and which I hope to bring into the lives of other poor mothers whose hearts have been bruised as deeply as my own. It is a very simple story that might be told of any boy and any mother who loved each other well enough and unselfishly enough on earth to build a bridge between the seen and the unseen by which to cross to each other when one of them has passed over, but it is different from all other stories on the same subject because it is the first time that the direct influence a soul on the other side can exercise on a soul on earth has even been closely traced, with its enormous power of re-inforcement and help (which the Church absolutely ignores) and a proof supplied as to how, by entering our daily life and becoming a part of it, our beloved bless it, and purify it and thus are able to awaken in us spiritual forces lost or overlaid in a worldly and material life.

But while I have been slowly trying to spell out the message with which my son charged me in 1909, the great war has silently brought humanity to a far greater knowledge of its meaning than anything I could ever tell and the Light that came to me at Eventide, when I realised that no such thing as death exists, has been merged in a great irradiation that has flooded all the world, chasing away the black shadow that has placed it under eclipse so long.

Our soldiers have taken the incredible leap from which man has from time immemorial shrunk, and spanned with their blood and self-sacrifice the gulf that yawned between the two worlds. Until this great war, centuries of wrong teaching had reduced to the condition of a trembling slave what was born free, intent only on the working out of his glorious destiny. We dressed up a bogey and gave it a human semblance without the life that makes the human form beautiful, treated it as a reality by offering it propitiative funeral rites of darkness and gloom, by pictures of burials and punishment, deliberately inculcated in humans an unnatural fear of it, purely physical, and authorised this grinning horror to conduct us to torture, usurping God's place, and right of mercy.

But Tommy and his Master have altered all that, they have kicked the monstrous bogey of straw and loathsomeness into the dust, and trampled on it, and nothing will ever put it together again; they have ruled out, once for all, the hard line of demarcation between the two worlds that we call death, and there comes a tremendous simplification of everything; the bewildering jig-saw bits of the puzzle of life fall into place, and God's meaning for man is at last made clear.

Our soldiers have taught us that the dread of death is founded on nothing more than a delusion; it is a mere incident that takes place in a continuous life, in which there is no break in the personality, with its aspirations, its loves, its hates; that death is no stern accuser, no terrible enemy, but a messenger of God formed after the image of Himself. As Marcus Aurelius says, "As Nature and a part of Nature, man can conceive of dying as no otherwise than as a work of Nature, and he that fears any work of Nature is a very child."

It is comparatively modern, this craven fear of death (our very religion, as taught, is based on fear, not love). It was because the ancient peoples knew so much more about death than we do, that they mourned less and made a strict rule of excluding from sepulchral decorations any image of sadness. Wreaths of flowers, Bacchanalian dances,

hunts or battles, all the exuberance of buoyant pulsing life and its pleasures were there, images of passion and revelry were sculptured round the tomb; some races, like the Scythians, even buried a man's armour and his horses with him that he might hunt in the other world—the same body, you see, the same needs and delights. If we call such an attitude pagan, surely the pagans had a better idea of happiness than the Greeks, when they assumed that it was not transitory, but went on.

The whole trouble has arisen from our regarding as a lump of clay, a nothing, what instead of being dead is more alive than ever it was before, infinitely more alive than we are and just as much in touch with us as when here. Yet the word oftener in our mouths is "dead," and it is one that the spirit hates, and most bitterly resents. To call our present life "death" is nearer the mark.

Dead! No, our beloved live. Shadows! We dare thus to think and speak of them—they in that blinding light, we in the dark, rummaging in dark cupboards among the refuse and litter of their pasts, refusing to march forward with them, to throw our utmost energies into heartening and keeping pace with them, in that glorious new world where all their activities are in full swing. Our first instinct is the true one, that they have gone to a better billet, a happier existence, that God has forgiven them their sins and let them straight through to the pure in heart,

"Where loyal hearts and true stand ever in the light."

We suffer because we resist; our torture begins when, ceasing to be passive, we agonise as to how our beloved fare and where they are. It is the one supreme disservice we do them, and it is done by most of us every day; it is the ugliest and most self-indulgent phase of human sorrow that we walk in a hell of our own making and force them to walk with us in our selfish retrospect, to retrace every step of the pain and suffering in their lives, dragging them back to chains of tortured flesh, to the earth-life from which they have triumphantly soared, throwing the burden of human faults right down in their path, instead of having the boldness, the courage, to throw them clean away behind them. The closer the tie that binds the soul that has passed to the soul that is left, the greater its anguish.

Surely if we are worth anything, if the unselfishness of a love that set self aside to desire only our happiness is to be approached by us, we must rejoice in their joy—not think of ourselves; it is not a question of what we endure but of how we advance them—no one is a true lover who sets his happiness against that of the one he loves.

What is it but pre-occupation with self, not how his soul felt and was, in its relation to his God, but what our jealous absorption of it made it? If I can save other mothers from making the mistake and inflicting on those who are dear to them the anguish which I inflicted on my son, then "Eventide" will not have been written in vain.

We have only to leave everything to God and all will come right; it is when we begin to fear that all is not well with our beloved, to doubt if he is as happy as all our poor love and comradeship made him on earth that our torture begins. Yet fear and doubt are pure illusions caused by ignorance of the true nature of man and the extent of his powers, and to our presumptuous hearts as to the Levites applies Moses' stern rebuke, "Ye take too much upon you, ye sons of Levi!"

Well may the freed spirit stand aghast at our way of taking what would be his supreme happiness but for our complete lack of self control, making of our sorrow a weapon with which to wound him, instead of a star by which to direct the gaze of others.

What right had I with my son's clean record to refuse the message that a while ago he was pouring into me all the time when I was stunned but normal, moving with God's scheme, not against it?

I would not read the lesson of his brief, crowded, unselfish life aright, would not believe in his transfigured look in dying, or remember that in the countless times I had known him happy, I had never seen on his face the joy he showed at the moment of departure, when he saw the vision—my proud radiant white soldier who had never done a mean or a cowardly or cruel thing in his life, but met Christ as his Captain, saluted and passed, passed straight through an open gateway to the dazzling radiance of the Sun that was reflected in his face, and gave me my first glimpse of immortality.

The happier we are, the less we sorrow hopelessly, the less they suffer; the greater the tie between them and us the more our unhappiness makes theirs, the more we retard their development, for even as they help us, so do we help them, by our love, our prayers, our kind words and deeds, doing the things for them that they would do were they here, and above all by our cheeriness, our refusal to admit that there is any real separation between us, since no such thing as death exists, so there can be no occasion for real sorrow.

But that was before the war, when youth cut short seemed a tragedy, and my own stood out stark and cruel, now it would be as an unnumbered drop in the vast sea of woman's tears and anguish. Yet all the while my son stood close beside me, as when we stood together in the flesh. He could see me and touch me, but he had not power to get through the message that between his passing over in 1907 and his getting into touch with me in 1909 he had been

agonising to deliver, and of which I had rigorously denied him every opportunity.

"May the day never come when you need an interpreter between you and the other world," Sir Edward Inglefield had said to me sadly years before. Well, I had never needed one so badly as now, and I shunned every opportunity of meeting one. My horror of Spiritualism was so great that it amounted almost to a physical disgust, as if I had seen a coarse hand laid on something sacred, profaning its mysteries, its reticences.

I would not move one step to put myself in communication with my son. I looked at all outside interference between the two worlds coldly, fastidiously. Even as I had never wanted anything to come between God and me, not even His prophets, so now I sought no intermediary between Phil's love and mine.

"When he is ready, he will give me a sign," I said to myself. "God will permit him to come to me in my sleep"—that significant "Why disturbest thou me?" of Samuel rang in my ears, and to call my son seemed to me an insult, an outrage on his peace, that I would die rather than commit, for we had always respected each other's rights.

Meanwhile the friend who was to me in my sorrow what David was to Jonathan lent me S.P.R. reports and many books on the subject that, while interesting her deeply, had only antagonised me, but as my one burning desire was to prove Phil's continued existence, I read them eagerly, but soon wearied of veridical proofs, telepathic experiments and the like. It just narrowed itself down to the plain issue whether I could, out of my own personal knowledge and experience, obtain knowledge of how he fared without help from anybody but God and him.

At times I was vividly aware that he was near me, it was as if I stood before a telegraph apparatus that is clicking out a code of signals intelligible only to the absent operator, but to the uninstructed ear is only a series of "clicks" entirely devoid of meaning.

Yet curiously enough my first gleam of comfort came to me when one day in my restless wanderings I found myself in Park Lane with an old friend who was the sole link between me and a world that, as I scornfully put it, trafficked in spirits, and as if to confirm me in my attitude she told me of a woman who had recently lost her only son very suddenly, and her one frantic longing being to see him, he had been materialised and actually stood before her. I cried out in horror at this—I had supposed when I met Phil face to face it meant my death; it had been a terrible thought that in life I would never see his face again, but now I shrank aghast at the selfishness of the mother who had snatched at a chance of gratifying her intense physical longing, and I was glad to know he had sternly rebuked her, though for a different reason than Samuel's.

"You weep, you wail," he said, "you create a dense mist between us when all you can do to help me is to pray for and to love me."

When I heard that, the tears so rare with me rained down; God knows I had loved Phil enough, but perhaps I had not prayed enough. I had rested too completely on the thought that, God willing, he could guide and help me, I had not realised at all how much more I could help him, that if our love looks forward, prays and hopes, it will strengthen our beloved; if it looks back with tears for what might have been, and with longing for what can never be, it hinders him.

And so the battle swung to and fro in my mind for two hideous years, in which I added up the marks for and against my son's welfare, as if he were entering for some earthly competition before an unmerciful earthly judge, and then one day, unsought, unexpected, it all came to an end, the fear, the doubt, the anguish. I got the answer to the question God has been thundering into our ears from the beginning of time, only we would not listen. "O Death, where is thy sting, O grave thy Victory?" and to the atheist's shrilling cry, "Show me a soul—demonstrate!" God demonstrated from the other side through the soul of my son.

The philosopher is he to whom the highest has descended and the lowest has mounted up; who is the equal and kindly brother of all.—CARLYLE.

The leading feature in the "Review of Reviews" for February is a symposium on "The Basis of Reconstruction," in which we have the voice of the clergy (represented by the Deans of Durham and St. Paul's, the Rev. B. G. Bourchier, of Hampstead Garden Suburb, and Dr. Clifford), and the views of a professional man and of a soldier. The Dean of Durham, who is given the leading place, looks for reconstruction wholly or mainly to two principles—co-partnership and arbitration.

"THE WATERS OF STRIFE," by Bryan M. Angell (Gay and Hancock, 3s. 6d.) is a collection of verse by a lady who, we understand, has spent many years in helping to clear away the slums and brighten the lives of the poor. Some of the most striking and effective of her poems picture the disheartening conditions under which so many of the submerged tenth pass their existence and which frequently make the gaily lit public-house the "one bright place in the street" to the adult, and the opportunity of dancing to the organ-grinder's music the child's "only bit o' pleasure."

THE POSITION OF "LIGHT."

AN ACKNOWLEDGMENT.

We have received many congratulations on the enlargement of *LIGHT*, coupled with some flattering testimonies to the quality of its contents, which we pass on to those gifted writers who have so loyally supported us during the tribulations of the last four or five years—the heaviest ordeal through which any newspaper could pass and survive. We have also gratefully to acknowledge the generosity of those friends who have provided us with funds, and thereby enabled us to avoid the usual resort of raising the price of our journal, in imitation of so many of our contemporaries. We felt it would be a hardship on our poorer readers to increase the price, and therefore decided against this step, although it was several times urged upon us as a necessity of the situation. The stress of high prices, however, is still heavy on us, and many difficulties have yet to be faced. But we are confident that having been sustained so far we shall be enabled to go on until the return of happier times, when we shall be able to enlarge our sphere of usefulness. We want to grow not merely in service but in strength to meet the new conditions and the increasing demands made upon us.

A TESTIMONY.

In the course of an article, "Free Will," in the "Leader," the Edinburgh magazine, for December last, Mr. Walter Jones, J.P., the well-known engineer of Stourbridge, writes:

"I personally have a profound conviction that life is continuous; that when we discard the trammels of earth life, the soul, spirit, ego, or intelligence—call it what you will—continues its onward and upward path, that our translated spirit friends can and do communicate—under favourable conditions—with those on earth, and that they are more willing to assist us in our daily trials than we are to accept their assistance.

"You, dear reader, are not asked to accept this hypothesis, because the accumulated prejudice of centuries cannot be overcome until you also have had some personal experience, and recognise that this is a simple statement of scientific fact, substantiated by such eminent scientists as Sir W. F. Barrett, Sir William Crookes, Sir W. E. Cooper, Sir Oliver Lodge, and Dr. Alfred Russel Wallace, all of whom, after devoting many years to research work, declare that the continuity of life and communication between the incarnate and discarnate is as fully proved as any other fact demonstrated by science."

A PROPHECIC MESSAGE.

Here is a case involving prevision, and comparing with a somewhat similar case, related by "D." in *LIGHT* of the 26th ult. (p. 26). The reception of a message narrating in the past tense an event which had not then happened but did afterwards occur is very curious. The story is told by R. A., a military correspondent who is personally known to us. He writes:—

"A friend of mine, Mrs. L., has for some time been able to get automatic writing. Her husband, Mr. L., and a son, Major L., are both dead. Another son George was serving in France until the beginning of October last. On the night of the 25th September, 1918, the following message was received by Mrs. L., purporting to come from her son, Major L., by automatic writing: 'George has been wounded slightly in the leg.' (Mrs. L.: How is he? Have you seen him?) 'I have not seen him. He is in hospital. Father told me.' George was perfectly well on September 25th, but was slightly wounded in the leg on September 29th and was sent to a hospital in London."

AN infinitude of tenderness is the chief gift and inheritance of all the truly great men.—RUSKIN.

THINK of how He gives who takes away. Out of the bottom of the miry clay I write this; and I look forward confidently; I have faith after all; I believe, I hope, I will not have it reft from me; there is something good behind it all, bitter and terrible as it seems.—R. L. STEVENSON.

DR. ELLIS POWELL addressed a large gathering at Rochdale on the afternoon of Sunday, the 16th inst., on the subject of "Our Soldiers in the West." The Rochdale people had laid themselves out to make his visit a success, not only by organisation, but by means of posters 8ft. high which were all over the town. The result was a very successful service, which should give a great impetus to the movement in Rochdale. Mr. G. F. Knott took the chair, and the greatest credit is due to him for the energy and ability with which the affair was organised. Rochdale, by the way, is hoping for a visit from Sir Arthur Conan Doyle in the course of the next month or two.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. E. A. Cannock. March 2nd, Mr. J. J. Morse.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Hunt; 6.30, Mr. E. W. Beard. Wednesday, February 26th, 7.30, Mrs. A. Jamrach.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—Will re-open on March 2nd.

Lewisham.—The Priory, High-street.—6.30, Mr. T. Ella.

Tottenham.—684, High-road.—7 p.m., Mr. A. T. Connor.

Croydon.—117b, High-street.—11, service and circle; 6.30, Mr. G. R. Symons.

Walthamstow.—39, Rectory-road.—7 p.m., Mrs. Fielder, address and clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7 p.m., Mr. R. Boddington. Wednesday, 26th, at 8, Mrs. E. Neville, address and clairvoyance.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11.15, Mrs. Adain, address; 7 p.m., Mr. and Mrs. E. J. Pulham, address and clairvoyance. Wednesday, 26th, at 8 o'clock, Mr. and Mrs. W. F. Smith.

Brighton.—Windsor Hall, Windsor-street.—Mr. Rimmer, addresses and clairvoyance: 11.15, Windsor Hall; 7, Athenæum Hall, North-street. Also Monday, at 3, and Wednesday, 8 o'clock, psychic readings at Windsor Hall.

Camden Town.—Masonic Hall.—11, church service; 6.30, Mr. G. T. Brown. March 2nd, Mr. H. E. Hunt.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. J. W. Humphries. 27th, 8.15, Mr. and Mrs. Brownjohn.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7 p.m., Miss Violet Burton, addresses; Lyceum, 3 p.m. Monday, 7.45, brief address and clairvoyance. Tuesday, 7.45, lecture II., Astrology, Miss Samson. Thursday, 7.45, inquirers' questions and clairvoyance. Friday, Guild, Athenæum Hall.—Sunday, 3 p.m., lecture, "Heaven, Where Is It?" followed by clairvoyance, Mr. A. Vout Peter.

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ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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